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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(*In continuation from page* 292.)

VIII.....OF PIETY.

85. It is commonly supposed that a spiritual life, or such a life as leadeth to heaven, consisteth in *piety*, in an *external sanctity*, and in a *renunciation of the world*: But piety, separate from charity, and an external sanctity separate from an internal sanctity; and a renunciation of the world, separate from a life in the world, do not constitute a spiritual life; nevertheless, piety, when it is derived from charity; and an external sanctity, when it is derived from an internal sanctity; and a renunciation of the world, when it is united with a life in the world, do constitute the truth and essence of a spiritual life.

86. Piety consisteth in meditating and discoursing on pious subjects, in giving much time to prayer with humiliation, in a constant and devout attendance on the public worship of God, in a frequent receiving of the holy sacrament, and in a right observance of all other parts of Divine worship, according to the ordinances of the church. But a life of charity consisteth in wishing well, and doing well to our neighbor, and in acting according to justice and equity, goodness and truth, in our several employments and callings. In a word, a life of charity consisteth in the performance of good and useful services. A life of charity, therefore, is the primary constituent of Divine worship, and a life of piety is a secondary one; of consequence, whosoever separates one from the other, that is, whosoever lives a life of piety, without living at the same time a life of charity, he is no true worshipper of God; his thoughts, though engaged about God, are not under the influence of God, but under the influence of self-love; he reflecteth continually upon himself, and thinketh little about his neighbor; or if his neighbor doth at any time engage his attention, he thinketh very contemptibly of him, when he is not such a one as he would have him to be, and is not the same way of thinking with himself: His notions of heaven too are equally selfish; for he considereth its rewards in the same light as a mercenary considereth the wages of his hire; of consequence, his mind is filled with ideas of

his own particular merits, and self-importance, to the utter contempt and neglect of all useful services, and consequently of his neighbor; at the same time he is tinctured with a strong persuasion of his own spotless innocence, and freedom from sin. Hence it is evident, that a life of piety, separate from a life of charity, doth not constitute that spirituality of life, wherein the true worship of God consisteth. Compare here with what is written in St. Matt. chap. vi. 7, 8.

87. An external sanctity resembleth such an uncharitable piety, but this hath no sanctity at all in it, unless it be attended with an internal sanctity: For the external man always deriveth its nature and quality from the internal man, inasmuch as it proceedeth from it, just as every action doth from the spirit which produceth it; wherefore an external sanctity without an internal sanctity is natural, and not spiritual; and for this reason we see that bad men can make the same pretences thereto with good men; nay, those persons, who make the whole of their worship to consist therein, are for the most part ignorant of the first principles of goodness and truth; when nevertheless goodness and truth, in all their varieties, contain the very essence of holiness, and were intended therefore to be understood, to be believed in, and loved, as proceeding from the Deity, and partaking of the Divine nature. An internal sanctity therefore consisteth in loving goodness and truth, justice and sincerity, purely for their own sakes; and in proportion as a man loveth them in such a disinterested manner, so far both he himself, and the worship which he payeth to God, partake of a spiritual nature; for so far also is he desirous to do them: But in proportion as a man's regard for goodness and truth, justice and sincerity, is not thus disinterested, so far both he himself, and also the worship which he payeth to God, are merely natural, and so far likewise he hath no inclination to know and to do them. External worship, separate from internal, may be compared with the life of mere* respiration in the human body, separate from the life of the circulation of the blood flowing from the heart; but external worship, derived from internal, resembleth the life in the human body, when the respiration of air from the lungs, and the circulation of the blood from the heart, are united in their operations.

88. With respect to the renunciation of the world, it is generally supposed to consist in an entire separation from the things of the world, particularly its riches and honors; and in a continual meditation about God and salvation, and eternal life; and in spending one's time in prayer, and reading the Scriptures and other holy books; together with much self-chastisement and affliction. The renunciation of the world, however, doth not consist in these things; but to renounce the world is to love God and our neighbor; and God is loved when

* The propriety of this allusion can only be known to those who are well acquainted with the anatomy of the human body, and with the doctrine of correspondence, between things natural and things spiritual. Our author hath treated these subjects very clearly and comprehensively in other parts of his works; but to give the reader any just idea of his reasoning and conclusions thereupon, would far exceed the compass of a note.

we live according to his commandments; and our neighbor is loved when we are employed in useful services. Wherefore, to receive the life of heaven, it is expedient that a man live in the world, and that he be employed there in some useful business or calling: A life separate from such worldly engagements is a life of thought and faith only, separate from a life of love and charity; the consequence whereof is, that all good-will and good works towards our neighbor perish; in which case the spiritual life is like a house without a foundation, that in process of time either sinks into the ground, or becomes full of chinks and clefts, or is overturned by its own tottering weight.

89. That the worship of the Lord consisteth in doing good, is evident from these words of the Lord: "Whosoever heareth my words, and doeth them, I will liken him unto a wise man that built his house upon a rock; and every one that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man which built his house upon the sand, or upon ground without a foundation," Matt. vii. 24 to 27. Luke vi. 47, 48, 49.

90. From hence it is manifest, that a life of piety is of no avail, and hath no acceptance with the Lord, but in proportion as it is united with a life of charity, for charity hath the pre-eminence, and giveth to piety its quality and its importance. It is manifested also, that an external sanctity deriveth its consequence and acceptance with the Lord from an internal sanctity, inasmuch as it deriveth from thence its true nature and quality. Lastly, it appeareth that a renunciation of the world only so far availeth, and is accepted before the Lord, as it is practised in the world; for to renounce the world is to remove selfishness and worldly love from the heart; and to act with justice and sincerity in every station, in every employment, and in every particular transaction; and to do this from an interior, that is, from an heavenly principle, which will then influence such actions, when men regard righteousness, justice and sincerity, as the laws of God, and as agreeable to that divine order which he hath established.

(To be continued.)

LIFE OF EMANUEL SWEDENBORG.

(Continued from page 293, and concluded.)

Having mentioned the tender and affectionate manner in which Swedenborg took leave of his friend Mr. Robsam, the last time of his departure from Sweden, we shall now proceed towards the close of the life of this eminent and extraordinary man.

He embarked for Amsterdam towards the middle of the year 1770, as appears by his letter of the 12th June of that year, addressed to the universities and academies of Upsal, Lund, and Abo; on his arrival in that city, he superintended the edition of his last work, (entitled TRUE CHRISTIAN RELIGION, *containing the universal Theology of the New Church*) with an astonishing activity for a man of his years; as is remarked by a gentleman who resided there at the time, in a

letter bearing date January 26, 1771, wherein among other particulars he expresses himself as follows: "He (*Swedenborg*) is now indefatigably employed in bringing forward his new work, and I must say, in a manner quite astonishing, and indeed more than human; for he has sixteen pages printed every week, half smaller than that of all his other works. Only consider, that for every printed page he must write out four pages of MS. copy, and he has two sheets or sixteen pages quarto printed weekly; so that he must write out eight sheets per week. He saith this work will contain about eighty sheets;* and what to me is quite incomprehensible, he never has a single line left behind. He has calculated already that the whole cannot be completed before next Michaelmas," &c.

When Swedenborg had finished this most important work, he returned to England, where he was for a while employed in the composition of an appendix to it; but towards the latter end of the year 1771, he was attacked with a stroke of the palsy, of which, however, he gradually recovered, as will appear from the following affidavit of Richard Shearsmith and his wife, the people with whom he lodged at the time of his death; which affidavit was taken in 1785, in order to refute an insidious calumny propagated against this extraordinary man after his decease, by one of his own country, a clergyman, who had always been his bitterest enemy, namely, the rev. Mr. Matthesius, who maliciously published the infamous report of Swedenborg's having been mad, which was also *charitably* introduced by Mr. John Wesley in his Armenian Magazine. Matthesius, to complete his revenge against the writings of a good man, (who during his life never did him or any other person the least injury) gave it out after his death that Swedenborg, in his last hours, had made an open recantation of all his theological tenets. It is very remarkable, that since this manifest act of profanation, Matthesius has been very severely punished, by being *seized with madness himself*, which happened publicly one day when he was in the Swedish church and about to preach, and which increased to such a degree, that he was officially recalled from his place which he held here in the Swedish church, and is still living in the same state in Westrogothia, an awful example of the dreadful visitation which often awaits profanators of the truth. As such invidious reports, however, gained ground abroad, and greatly prevailed with some, so as to reject the truth offered in our author's writings, it was thought necessary, in 1785, to clear up this dangerous report of Swedenborg's pretended recantation. In consequence of this resolution, Mr. Thomas Wright, of the Poultry, watchmaker to his majesty, and Mr. Robert Hindmarsh, of Clerkenwell Close, printer to his royal highness the prince of Wales, went together to the house of Mr.

* This work was indeed comprised in 68 sheets, but had Swedenborg been able at that time to have completed and subjoined to it the whole of his appendix, it is more than probable, it would have exactly answered to the above number. Speaking of this appendix, we will beg leave to observe, that what was printed in London after his decease, is but an incomplete part of the same; the truth is, (as we were informed by Dr. Messeter, in whose hands this valuable manuscript was left) that nearly one half of the copy had been mislaid, and finally lost, at the doctor's house.

Richard Shearsmith, peruke-maker in Cold Bath Fields, where Swedenborg resided at the time of his death, and there were informed that the whole of the report was a contrived falsehood of Matthesius's own invention, and the said Shearsmith and his wife offered to make their solemn affidavit of the same, which was accordingly done before the lord mayor of London for the time being, in manner and substance as follows :

Affidavit taken before the Right Hon. Thomas Wright, then Lord Mayor of the City of London, on the 24th November, 1785, *viz.*

"That towards Christmas 1771, Mr. Swedenborg had a stroke of the palsy, which deprived him of his speech, which he soon recovered, but yet remained very weak and infirm. That towards the end of February 1772, he declared to Elizabeth Shearsmith (then Reynolds) and to Richard Shearsmith's first wife (then living) that he should die on such a day; and that the said Elizabeth Shearsmith thinks she can safely affirm on her oath he departed this life exactly on the very day he had foretold, that is, one month after his prediction. That about a fortnight before his death he received the Lord's supper from the hands of Mr. Ferelius, a Swedish minister, to whom he earnestly recommended to abide in the truth contained in his writings. That a little while before Mr. Swedenborg's decease he was deprived of his spiritual sight, on which account, being brought into very great tribulation, he vehemently cried out, *O my God! hast thou then wholly forsaken thy servant* at last?* But a few days after he recovered again his spiritual sight, which circumstance appeared to make him completely happy, that this was the last of his trials. That during his latter days, even as on the former, he retained all his good sense and memory in the most complete manner. That on the Lord's day, 29th March, hearing the clock strike, Mr. Swedenborg asked his landlady and her maid, who were then both sitting by his bed side, what it was o'clock, and on being answered it was 5 o'clock, he replied, "*It is well, I thank you, God bless you both*," and then a little moment after he gently gave up the ghost. Moreover, that on the day before, and on that of his departure, Mr. Swedenborg received no visits of any friend whatever, and these deponents never heard him, either then or before, utter any thing that had the least appearance of, or relation to a recantation."

RICHARD SHEARSMITH.
ELIZABETH SHEARSMITH.

Sworn 24th Nov. 1785, Before me,
THOMAS WRIGHT, Mayor.

To this affidavit (saith the French editor of the excellent abridgement of Swedenborg's works printed at Strasbourg in 1788) we will

* The gentleman from whose letter we have given an extract, farther observes, with respect to the title assumed by Swedenborg in his last printed work, namely, that of the Servant of the Lord, "according to my way of thinking, I could not conceal from him my astonishment, on his giving himself the character of a Servant of the Lord Jesus Christ;" but he replied, *I have asked, and I have not only obtained leave, but even received express and positive orders so to do.*

add, having received it from creditable persons, that a few days before Swedenborg's death his intimate friend* addressed him in the following manner: "In the name of God, in whose presence you are soon going to appear, and in the name of sacred friendship, declare to me, I beseech you, if all you have written is truth itself?" Swedenborg answered him, "The doctrine I have set forth to the world is true, it has been revealed to me, and from and after the year 1780 it will spread very much."

CALVIN'S OBJECTIONS ANSWERED.

(Continued from page 308.)

The third remark of our correspondent is, *That faith in the sacrifice and atonement of Christ for sin, is the great principle of the christian religion, as well according to the gospels, as the Acts and Epistles of the Apostles.* This we flatly and positively deny, and that for the following reasons:

First, Because the doctrine of Christ's atonement necessarily implies a plurality of persons in the godhead, which has already been proved in this magazine to be an irrational, blind, and absurd fiction.

Secondly, Because it further implies, that Jesus Christ is not the *only* God; but that there is a father distinct from, and superior to him, who breathes out vengeance against the whole human race, and cannot be reconciled to them without the unmerited sufferings and cruel death of an innocent person, even of his own son. This, we will be bold to say, is representing the God of mercy and compassion as worse than Moloch himself, who was content with the sacrifice which his devotees made of their children, without having recourse to the offspring of his own loins to gratify his insatiate lust of

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* As a strong confirmation of the above testimony, *I Benedict Chastanier*, A. M. surgeon, of No. 62 Tottenham Court Road, am happy in being able to declare, that I had it from the mouth of the late rev. Dr. Hartley, that he was the very friend alluded to in the above article; for this respectable clergyman of the church of England declared to me, on the very first visit he paid me in 1778 at my house then in Grafton-street, Soho, that three or four days before Swedenborg's death he waited on him with Dr. Messeter, and in the doctor's presence earnestly pressed him openly to declare whether all he had wrote was strictly true, or whether any part or parts thereof were to be excepted? "I have written, answered Swedenborg, with a degree of warmth, nothing but the truth, as you will have it more and more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve him alone, in shunning evils of all kinds as sins against him, and diligently searching his sacred word, which from beginning to end bears incontestible testimony to the truth of the doctrines I have delivered to the world." Dr. Messeter, lately deceased, has also more than once affirmed to me this plain declaration of his intimate friend, Dr. Thomas Hartley, as witness my hand on the Lord's day, 9th of May 1790.

BENEDICT CHASTANIER.

blood. Yet (horrid thought!) such is the God that modern christians worship, and such the grand principle of their false theology.

A *third* reason why we deny, that faith in the sacrifice and atonement of Christ is the great principle of the christian religion, is, because it is no where asserted to be so in the Word of God; but, on the contrary, it is the plain doctrine of Scripture, that christianity is founded on an acknowledgment of one God, on faith in Jesus Christ as that one God, and on repentance or a life according to his commandments. These are the fundamental constituents of the christian religion, into which the idea of vicarious sacrifice and atonement, as generally understood, cannot possibly enter, and with which it cannot by any means be reconciled. For if it be once admitted, that redemption consists merely in the sacrifice and atonement of Christ, as a mean whereby the wrath of the father was appeased; and if, in order to be justified and saved, man needs only to have faith in the merits and righteousness of the Son of God; how natural is it to conclude, that actual repentance is a vain, unnecessary, if not a dangerous work: seeing that redemption is already finished by the passion of the cross, and man's salvation already accomplished, without the necessity of his co-operation! The danger that naturally arises from such a doctrine as this, is too evident to need pointing out to any person of sober reflection; for thus all the precepts in the Word, relating to love and charity, to newness of life, repentance, and regeneration, would be of no more real use to man, than so many pages of blank paper.

"But," our objector will say, "what then is meant by the sufferings and death of Jesus Christ? If they were not to satisfy the vindictive justice of the Father, by bearing in his person the punishment due to our offences, what was their end and design?" To this we answer, His sufferings and death were the necessary means of effecting the work of redemption, which consisted, not in any atonement for the offences of others, for it is neither agreeable to the laws of God or man that the innocent should suffer for the crimes of the guilty; nor in the appeasing of any wrath which God the father entertained against the human race, for no such wrath ever existed; but in a real subjection of the powers of darkness, those evil spirits of hell which began to predominate over the whole universe, and which, if not checked by the omnipotence of the Lord's divine arm, would not only have prevented the future salvation of mankind, but would also have so far gained an ascendency over the very angels in heaven, as to deprive them, first of their integrity, and then of their supreme felicity; for all evil is of a *contagious* nature, and can be resisted by *none in the universe*, but the Lord alone. Wherefore it became absolutely necessary, in order to preserve the heavens in their state of purity and happiness, and to deliver the church on earth from the assaults of hell, for Jehovah God himself to come down among men, to clothe himself with human nature, and in his own divine person work out redemption. This he effected by permitting that Humanity, which he received from the Virgin Mary, to be assaulted with temptations from evil spirits, in which he fought against them, and by his own power conquered and put them to flight. Every external suffering in his body corresponded with some internal tempta-

tion from hell, and was in fact a consequence thereof; for all the stripes, buffettings, and contempt he endured, and which were inflicted upon him by the Jews, did not solely originate with them, but they treated him in that manner in consequence of being instigated thereto by evil spirits, with whom they were in spirit associated. Hence we find him sometimes rebuking the devils, and sometimes their associates, the Jews.

But the manner of fighting in spirit, is different from the mode practised by men in the natural world. When our lord was buffetted, he did not return a *similar* assault, and in *that manner* conquer; but he with patience submitted, either holding his peace, or simply saying, "Why smitest thou me?" Yet even this submission in the external corresponded to a complete victory in the internal; and while a single Jew apparently triumphed in the flesh, in the spirit a whole legion of devils was put to flight. So at the time of his crucifixion, instead of delivering himself by the weapons of this world, or miraculously coming down from the cross, he only says, "Father, forgive them, for they know not what they do." Yet even then his patient submission to the death of the cross, corresponded to his complete victory over all the powers of darkness; and (what is wonderful to contemplate, but incredible to the merely natural man!) the moment in which the Jewish nation vainly triumphed in the death of our Lord's *material* body, that very moment he glorified his Humanity, vanquished all the hosts of hell, completed his triumph over every spiritual enemy, and restored to the church on earth, as well as to the universal world of spirits, that liberty of which they had heretofore been deprived.

Such then was the end and design of all our Lord's sufferings and death, and such the nature of redemption, which was effected by Jehovah himself, whose essential Divinity is called the Father, whose Humanity is called the Son, and whose powerful Operation is the Holy Spirit.

(*To be continued.*)

A TREATISE ON THE NATURE OF INFLUX.

[BY EMANUEL SWEDENBORG.]

1. Three different opinions or hypotheses have been advanced, to account for the communication between soul and body, and for the operations of the one on, and jointly with the other. The first hypothesis attempts to solve the matter from physical or natural Influx, that is, from body acting on spirit: The second, from a contrary influx, or from spirit acting on body: And the third, from a settled law of sympathy or harmony between both, established at the creation.*

The first of these, viz. physical Influx, takes its rise from the fallacy of sensible appearance: Thus the objects of vision, by striking

* Called by the author, *Harmonia præstabilita*.

the eye, seem to produce the sensation of sight in the soul; speech, to excite that of hearing, through the impression made on the ear by the motion of the air; and so in like manner as touching the other senses. Now, as the organs of sense are in contact with the material world, and as the faculties of the mind seem to be affected according to the impressions made by matter on those organs, therefore the old philosophers and schoolmen adopted this hypothesis of physical or natural Influx.

The second hypothesis, called *Spiritual Influx*, (and by some *Occasional Influx)* is founded on the true order and nature of things; for the soul being a spiritual substance, and consequently of greater purity than the body, as also of an higher and interior nature, it follows that it must have the pre-eminence and influence over that which is more gross, as being inferior and exterior to it; or, that the principal, which is spiritual, should exercise agency and rule over that which is material, and not contrariwise; consequently, that it is the soul which sees and hears through the rightly disposed organs, and not the latter that conveys sight and hearing to the soul.

The third hypothesis is called that of Harmony, or consent established by the law of creation; which is founded on a false conclusion, that the soul acts jointly and at the same instant with the body; for all operation is first successive, and then conjunctive, or simultaneous with the thing acted upon. Now successive operation is called Influx, and simultaneous operation is called Harmony; as when the mind first thinks and then speaks, or first wills to do a thing and afterwards acts. And therefore it is nothing less than a deception from false reasoning, to go about to establish simultaneous operation, without first allowing that which is successive. Besides these three opinions or hypotheses, concerning the communication betwixt soul and body, no other can be conceived; for the soul must act upon the body, or the body upon the soul, or both in conjunction by consent.

2. Forasmuch as the doctrine of spiritual Influx (or the operation of spirit upon matter, and not *vice versa)* is founded upon the order and laws of the Creator, therefore it is received by the wiser part of the learned world, in preference to the other two opinions; for every thing that is according to true order, is truth; now truth, by a native kind of evidence, carries with it a degree of clearness, even in hypothetic matters, though these be but as the twilight of reason. The obscurity in which the subject before us is involved, may be accounted for from human ignorance concerning the three following particulars: 1st, As to the nature of the soul; 2dly, As to what we are to understand by the word Spiritual; and 3dly, What by Influx: Wherefore these three things are to be explained in order to a rational comprehension of it; for what is merely hypothetical is not truth itself, but only conjecture concerning it, and may be compared to a picture on a wall confusedly seen by star-light, which the mind figures to itself according to the representations which fancy gives it; but when the sun is risen, and we behold it in clear day-light, the whole appears distinct in every part according to its true delineation. In like manner, the truth here investigated, arises out of the obscurity of an hypothesis into the light of evidence, when it is once clearly

known what is the difference between things spiritual and things natural; 2dly, What is the true nature of the human soul; and 3dly, How this receives its Influx from God, and transmits it through the perceptive faculties of the mind to the body. But these things can only be taught by one, who, through the Divine favor, has been allowed to hold communication with angels in the spiritual world, whilst in the body with men in the natural world. And as this privilege has been granted to myself, I have been enabled to make them manifest, as may be seen in a book entitled *De Amore Conjugiali.** Who does not, or at least may not know, that the blessings of Divine love and of a true saving faith, [*Bonum Amoris and Verum Fidei*] are the gifts of the God of love and truth; do proceed from him by way of Influx into the souls of men; are intellectually experienced in their minds; and flow from their thoughts into their words, and from their wills into their actions? And that this is the source and procedure of spiritual Influx, shall be made appear in the following articles: I. That there are two distinct worlds, the one spiritual, in which are spirits and angels; the other natural, inhabited by the human race. II. That the spiritual world did exist and does subsist proximately from its own spiritual sun, and the natural world in like manner from its own natural or material sun. III. That the sun of the spiritual world is (as to its essence) pure love from Jehovah God, who is in the midst thereof. IV. That from this sun proceed heat and light, and that as the heat proceeding from it is in its essence love, so the light proceeding from it is in its essence wisdom. V. That both this heat and this light communicate with man by Influx, the heat with his will, therein producing the good of love, [*Bonum Amoris*] and the light with his intellect, therein producing the truth of wisdom [*Verum Sapientiæ*]. VI. That this heat and this light, or this love and this wisdom, are emanations from God in one conjunctive Influx [Influence] into the soul of man, and through it [the soul] into his mind, affections, and thoughts; and are from thence derived into his corporeal senses, speech, and actions. VII. That the sun of this natural world is pure material fire, and that from or by this sun did exist and does subsist this our world of nature. VIII. Hence it follows, that whatever proceeds from this material sun, considered in itself, must be void of life. IX. That the spiritual principle invests itself with material nature, as man does himself with his garment. X. That spirit thus clothed with matter in man, renders him capable of being a rational and moral agent, and so at once both spiritual and natural [*spiritualiter naturalis*]. XI. That the reception of this Influx is according to the state of love and wisdom in man. XII. That the human understanding may, by due culture and improvement of the rational faculties, be elevated even to a degree of angelical wisdom; and the human will, if the life be good, be kindled into a flame of seraphic love; but then such an elevation of love can only take place, where the will and practice are conformable to the dictates of wisdom in the understanding. XIII. That the case is quite otherwise with the brute creatures.

* The sections referred to in this Latin work are as follow: No. 326 to 329, No. 315, No. 380, and No. 415 to 422.

XIV. That there are three degrees of order, both in the spiritual and in the natural world, hitherto unknown, according to which the laws of Influx have their operation. XV. That the ends proposed, (or that for the sake of which any thing is done) as they are first in the intention, so are they first in order: In the second degree of order, are the causes or means used to accomplish those ends: And in the third degree of order, are the effects, or the accomplishment itself. XVI That the nature and process of spiritual Influx may be elucidated from the foregoing principles, which shall now be distinctly, but briefly considered.

(*To be continued.*)

TO THE EDITORS.

GENTLEMEN,

In your Luminary of June last, two notes of request, from correspondents, have engaged my attention: And should the necessity of inserting the following remarks, in answer to *Amicus*, not be superseded by a more pleasing and lucid reply, you are at liberty to publish them, as the most rational and spiritual explanation that, in my humble opinion, can be resorted to on the occasion.

The passage that I allude to, and which is quoted by *Amicus*, is in the writings of *Solomon*, (Ecclesiastes vii. ch. 28 v.) and runs thus: "*One man in a thousand have I found; but a woman, among all these, have I not found.*" Before I enter upon the train of my intended remarks, I would beg leave, once more, to observe, (as I have already done in the first volume of your Halcyon Luminary, page 201) that, as a man of the LORD'S *new* church, I do not consider the writings of Solomon of equal grade with those of Moses and the Prophets, for reasons there advanced. Yet still, I have often been charmed and edified in perusing the singular pages of this Royal Mystic, and am satisfied that no man, in his day, was more deeply read in that science of sciences, the doctrine of correspondency, whereby moral and *spiritual* truths are exhibited and illustrated by *natural* objects and images. Whoever, therefore, is yet ignorant of, or unacquainted with, this antient and sublime science, can have no adequate views of the force and beauty of ten thousand passages in the sacred pages; and, in the present instance, may be led to a conclusion on the subject, very different from truth, or from the design and opinion of the author.

Solomon's singular declaration, in the passage alluded to, was never designed, in my opinion, to apply to the different *natural* sexes; but rather to spiritual *principles*, which indeed are the *ground* of the natural distinction of the sexes of mankind; and however visionary and incapable of proper proof this idea of the subject may be viewed by some, I am persuaded that it contains more of fact than fancy, and is equally susceptible of proofs from Scripture as it is from reason and observation.

The grand and distinguishing characteristics of human nature, by which we are distinguished and exalted on the scale of beings, above the crawling worms, and the beasts that perish, are *rationality* and

free-will: These, when in a pure and uncorrupted state, may be justly considered as the *image* and *likeness* of GOD: The rational principle in man being a recipient of the Divine *wisdom*, and an *image* of that wisdom; while the *will*-faculty in man is a *likeness* of the Divine love, and a recipient of that love; and the correspondence of these two spiritual principles, both in their origin and interior form, to the two natural sexes of human nature, is very striking, and worthy of the deepest attention, though the subject is too diffusive for the limits of this essay. It will not be denied that *rationality* appears the most predominant principle in the male sex, and *love* or affection, most predominant in the female sex. Rationality also, is apparently more rough, masculine, and unyielding, than affection or love; and this masculine unyielding roughness is certainly more peculiar to the male sex than to females, while love and affection in all its attractions, appear to have its peculiar residence in the female sex, and is manifested even to the ultimates, in the beauty of form, and yielding softness of the voice, &c. &c. Not that it is insinuated females are destitute of a *proper* measure of rationality, or the males of affection: we only allude to the most prominent feature, or principle, in each sex.

And hence the *Church* of Christ, whose chief or most prominent principle is, or ought to be, *love* to the LORD, is described in various parts of the sacred writings under the character of a woman—a virgin—a bride; while the LORD JESUS CHRIST, who was and is the Essential *word* or uncreated *wisdom*, is called her bridegroom, and her husband. And indeed, until the rational faculty in man is united to the will, as in sweet marriage union, the work of regeneration, purification and salvation, cannot succeed or be effected in any good degree; let every *woman* then, be in subjection to her own *husband* in the LORD; or in other words, let every man of the Church (Homo) have his *will*-principle subdued to a state of obedience to his enlightened *understanding*, and both to the precepts of Divine Wisdom as revealed in the sacred pages, agreeably to the Divine Will and Wisdom of the Creator, when he suggested that Adam and Eve should be, in consequence of their conjugal union, "*one flesh*."

From the sacred Scriptures also, when duly attended to, much light is cast upon the present subject, sufficient to incline us to conclude that the lesson which king Solomon wished to inculcate by the singular declaration, that "one man in a thousand he had found, but a woman, among all these, had he not found," was this, viz. That, notwithstanding the *rational* principle in man, and the principle of *faith* in the church, was, in his day, miserably adulterated and falsified by erroneous creeds and doctrines; yet, that the *will*-principle of man, and of the church collectively, was then in a much more miserable and depraved state, so that no pure *love* to GOD, or affection for his holy precepts, was any longer discernible, or to be seen.

The Mosaic history of Adam and Eve (which doubtless is a sacred and inspired representation of the gradual corruption and fall of the most antient church) seems to have some bearing upon the present subject. Adam is represented as having no *daughters* and but two sons, to teach us that the church, and man of the church, was not then so prolific in affection or love to God as in vain *reasoning*, and an inquiry after *truth*, which latter, in such case, generally falls a sacrifice to the jealousy and pride of those vain reasonings.

The declared *cause* of the Noatic flood, also, reflects some light upon our subject. It is said (Gen. vi. ch. 1, 2 and 3 v.) "*When men began to multiply on the face of the earth, and daughters were born unto them, that the* SONS *of* GOD *saw the* DAUGHTERS *of* MEN *that they were fair; and they took them wives of all whom they choose.*" Upon which it is immediately added, (by way of punishment for such doings) "*And the* LORD *said, my spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.*" Now, viewing these words according to the mere literal sense, we are left at a loss to conceive the nature of the crime for which the LORD thus threatened to forsake the human race, and to shorten their days; neither part of which threatening was ever, in reality, fulfilled. That the LORD should be displeased at men for marrying wives of their own choosing, and not from any mercenary or licentious principles, but because they were *fair*, and attracted their affection, is rather enigmatical! One thing is certain: the age of man was not cut down to 120 years after this denunciation; for we read of Shem, who was then but two years old, living 598 years after that, his son lived 438 years, his grandson 433 years, and so on down to Terah, the father of Abraham, who lived 205 years.

Would it not be much more rational then, and more consistent to truth and matter of fact, to understand this passage thus: That after a certain period, the most antient church (called Adam) began to indulge in evil *affections*, and to immerse therein the truths of *faith*, until this unnatural union closed up the interiors of the mind, so that they could no longer be visited, or operated upon, by GOD, in that very interior way which they were capable of before; namely, by interior perception, but in a more *external* way, such as the conscience or judgment would admit of: This change of dispensation is represented by the LORD's determining to strive no longer with these people, (that is in the former way) because, as it is added, they were now become *flesh*, (or more sensually inclined) yet, that he would still afford them such necessary remains of wisdom and of love as would correspond to their then fallen state. These remains are represented by the number 120, the years of their life; or in other words, the states of goodness (or 10) *multiplied* into the states of truth, (12) which produces 120. That 10 represents the holy things of love and obedience to God's commandments, is, because the 10 commands contain all our duty to GOD; and that 12, signifies all necessary *truths*, in the complex, is, because the 12 patriarchs, and afterwards the 12 apostles, were the medium of transmitting down to posterity the truths of revealed religion.

Again, a few more rays of spiritual light may be reflected on this subject, by referring to the xxxvi. ch. of Genesis and 2 verse, compared with I. of Chronicles, ch. i. 52 v. In the former it is said that Aholibamah was Esau's wife; but in the latter it is said that Aholibamah was a duke of Edom.

Now, Aholibamah, in the Hebrew, signifies, *my tabernacle;* or, in other words, *The* LORD's *Church*: which is sometimes represented by a male and then again by a female, according to the principle which then predominates therein; a *female*, if *love* or affection be the ruling

principle, but a *male*, if reason or faith then prevails therein, (see also Jeremiah xxiii. ch. 6 v. compared with xxxiii. ch.)

From the above remarks and observations, founded in reason, and corroborated by Scripture, is it not probable, if not plain, that it was the state of the *church*, and the man of the church, which Solomon intended to describe and set forth, in Ecclesiastes, informing us of this awful and affecting truth, that, notwithstanding there were but few spiritual males (or pure uncorrupted truths, unmixed with error) in his day, yet, that the *will*-principle, or the *affections*, were still in a more extinguished state, as to love to GOD! O, that it was not the case at present! But alas! the church, it is to be feared, is no longer to be compared to a *bride*, the Lamb's wife, (Rev. xii. ch. 2 v. xxi. ch. and 2 v.) but rather to a harlot, or a woman defiled by adultery, (Rev. xvii. ch. 4 and 5 v.) I could greatly enlarge on this subject, but must now conclude, lest I exceed due bounds.

Baltimore, 14th July. JOHN HARGROVE.

FOR THE HALCYON LUMINARY.

"*And there shall be on every high mountain, and on every elated hill, rivulets, streams of waters, in the day of the great slaughter, when the towers shall fall. For the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord will bind up the breach of his people, and heal the stroke of their wound.*" Isaiah xxx. 25, 26.

The Holy Word is the bread which nourishes the soul and prepares and qualifies it by a life of love and charity for that eternal happiness to which all are invited without respect of persons. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalm xix. 8. We are directed to search the Scriptures, because they testify of their Divine Author, the supreme object of our reverence and regard. We are encouraged to the discharge of this duty by his express command. "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you." The culpable neglect, therefore, of a duty so important to our present as well as future welfare, has a tendency to leave the soul in its natural or unconverted state, in which all the learning of the schools is as a shade, compared with the wisdom which is from above, pure, peaceable, full of mercy and good fruits. Such is my affection for the Divine truth, that when I first read the epithet applied by Anaximander to the passages of which he requested an explanation, my feelings were wounded. Permit me to warn him and all others who trust in mere worldly science and thus lean on their own understanding, of the dangers to which they expose themselves. They are denominated a rebellious people, lying children, children who will not hear the law of the Lord. And their real condition, as being without truth, thus also without genuine goodness, is described in the 12, 13 and 14th verses. It may be observed that the literal sense of the Scriptures is liable to perversion. That sense

has been corrupted by Protestants as well as by the Romish hierarchy; it is a tenet of the latter that the human of the Lord is not Divine, wherefore it transferred to itself all the power of the Lord. The Protestants have adopted the doctrine of faith alone, also implying a denial of the Divine humanity, building the whole structure of their theology on a single dictum of Paul falsely understood, and thereby making no account of whatever the Lord has taught concerning love, charity and good works. This apostacy and defection has become so universal as to endanger the safety of the christian church itself, and thereby of mankind in this lower world. Every one must be sensible how prone they have become to indulge their ruling passions and propensities. The whole of Christendom is in arms, and the rulers of our own country have also, at length, engaged in the sanguinary strife. Hence there is strong reason to hope a change for the better, a *novus ordo sæculorum*, when mankind are to be restored from the abyss of falsity and of consequent evils into which the generality has fallen, and be restored to the glorious and only real liberty of the children of the Most High. This new and happy state is prefigured in the verses above cited. Their spiritual signification is briefly unfolded in the work entitled *Apocalypsis Explicata*, No. 401, as follows: These things are spoken of the Last Judgment, which is understood by the day of the great slaughter, when the towers shall fall; by the falling of the towers, are meant such as are in evils, and consequently in falses, in particular they who are in the love of domination by means of the holy things of the church, as may be seen in the Treatise of the Last Judgment, No. 56, 58; that afterwards, they who are in love to the Lord, and in charity towards their neighbor, will be enabled to understand truths, is meant by there being on every high mountain, and on every rising hill, rivulets or issues of waters; on a high hill, are signified such as are in the good of love to the Lord, for a high mountain signifies that good; upon an elated hill, those who are in neighborly love: for hill signifies that species of goodness; rivulets and streams of waters denote intelligence from truths; that then truth in the spiritual kingdom of the Lord will be as the truth was previously in the celestial kingdom, and that truth will then in the celestial kingdom be the good of love, is signified by the light of the moon becoming as the light of the sun, and the light of the sun seven-fold as the light of seven days: for by light is signified Divine Truth proceeding from the Lord; by the light of the moon, Divine Truth in the spiritual kingdom; and by the light of the sun, Divine Truth in the celestial kingdom; by seven-fold is signified what is full and perfect, and so it is when truth becomes good or goodness in form. It is clear that the sun and moon on the earths are not here meant, but the sun and moon in the heavens.

In the day that the Lord will bind up the breach (fracture) of his people, and will heal the wound of the stroke. Here, by the fracture of people, is signified the false of doctrine, and by the wound, evil of life; a reformation of doctrine by truths is signified by Jehovah's binding up the breach of his people; and reformation of life by truths is signified by healing the stroke of the wound.

It is my sincere wish that the person who asked for an explanation of the passages in Isaiah may be induced to think as well as write and speak with becoming respect of the Sacred Oracles. It is to be hoped his expression respecting them proceeded more from levity than any other cause. The heterogeneous and conflicting tenets which have been bolstered up on the mere literal sense of the Holy Scriptures, and on the Epistles of the Apostles, which were accommodated to the peculiar situation of the world at that period, have perplexed and disaffected great numbers of rational and well-disposed men. The spiritual and celestial doctrines of the New Church will now enable all who are desirous of acquiring genuine knowledge for the sake of promoting Uses, to acquire the one and perform the other to their present and future prosperity and felicity.

JUVENIS.

FOR THE HALCYON LUMINARY.

We are informed by the enlightened expositor of the doctrines of the New Jerusalem, that the book of Job is an ancient book, wherein indeed is contained an internal sense, but not in series, or in regular and connected order. It doth not treat of the holy things of heaven and the church, as the spiritual sense in the prophets, but is nevertheless an excellent and useful book. Commentators are of opinion it was written before the establishment of the Jewish Church. The author, in that case, belonged to the ancient Church represented by Noah and his posterity. The book itself has been generally viewed as an Allegory, representing those who are more in the intellectual principle, or the truth of faith, than in the good of life. We are taught that the end and design of temptations is to unite goodness with truth, and thereby to dispel the falsities which adhere to truth and goodness. On this ground permission was given to Satan, by whom is represented those who are in the pride of self-derived intelligence, to assault Job in the first instance by the deprivation of his sons and daughters, and the robbery or destruction of his worldly goods; and in the second, by impeaching through his supposed friends the integrity of his life. Thus was he finally brought to abhor his proprium, and to repent in dust and ashes, whereupon his spiritual captivity was turned, and the Lord blessed his latter end more than his beginning. Since no others can be let into spiritual temptation than such as are spiritual minded, or those who have a relish for Divine truths, and thus acknowledge the Lord in his Divine-human principle, it follows, that no one is permitted to be tempted to a degree greater than he is able to bear. Hence the petition, lead us not into temptation, has a reference to the process of regeneration, when a conflict takes place between our own evils and falses in the natural mind, and the good and true proceeding from the Lord in the spiritual man. But for the Divine protection by means of the angels, who are called ministering spirits to the heirs of salvation, the evils which have been rooted in our nature hereditarily and confirmed by previous habit, would be too strong for resistance. The Almighty himself, in his adorable human, then comes to our aid, and delivers us

from the evil. We have the infallible assurance of his holy word, that he will strengthen the afflicted upon the bed of languishing, and will make all his bed in his sickness.

The answer of Zophar in the 20th chapter, to the mournful complaints of Job in the preceding one, contains a just portrait of the wicked as to their real state and condition. I am glad to have it in my power to furnish an explanation of the 12th and following verses from the Apocalypsis Explicata.

"Though evil be sweet in his mouth, though he hide it under his tongue, though he spare it and forsake it not, but keep it within his palate; his bread shall be changed in his bowels, the gall of asps is in the midst of him; he hath swallowed riches, and shall vomit them up again; God shall cast them out of his belly; he shall suck the poison of asps, the viper's tongue shall slay him." Hypocrisy is thus described, whereby man speaketh what is holy, and counterfeits good affections, and yet inwardly denies and blasphemes; his quality inwardly is described, by hiding evil under the tongue, and keeping it within the palate; that hereby good becomes infected with evil, and is cast out, is signified by his bread being changed in his bowels, and the gall of asps remaining within him; bread is the good of love, in the bowels interiorly, the gall of asps is good mixed with evil; that in like manner truth will be cast out by the false, is signified, by swallowing down riches, and vomiting them up, and by God casting them out; this false is denoted by the poison of asps. It ought to be known, that good and evil, and the truth of good and the false of evil are commixed, when evil and false are in the spirit of man, and good and truth are in his outward conduct and conversation; but what is in the spirit of man, that is, interiorly, acts on the body, or the exterior, for it flows therein, and occasions the exterior, which appears as good and truth, to be like gall and the bitterness of wormwood, although it may seem as sweet before the world; and because such is the real quality of their speech and conversation, therefore after death, when man becomes a spirit, the good is separated from evil, and what is false from what is true, and good and truth are taken away, and thus man becomes his own evil and false: but it is to be known, that the commixture of good and evil and of the true and the false, is not the profanation of good and truth; profanation is only with such as at first received in the heart and faith, truth and good, and afterwards in heart and faith deny them.

The 16th and 17th verses are explained in the same work, as follows: These words relate to hypocrites, who speak well and smoothly concerning God, their neighbor, and of heaven and the church, when yet they think quite otherwise. And because they thus conspire by deceit to captivate minds, whilst they carry what is infernal in the heart, it is said he shall suck the venom of asps, the viper's tongue shall slay him; that they have no pleasure in either natural or spiritual good, is meant by not seeing the rivers, the floods of the brooks of honey and of butter: by rivers is signified the things which appertain to intelligence; by the floods of the brooks of honey and butter, the things of affection and love, which flow from intelligence, being the very delights of celestial life; every eternal delight of life is that of spiritual good and truth, from which arises the pleasure

of natural good and truth; but that sensation which is founded on hypocrisy is natural, separate from spiritual delight, which is turned in the next life into what is hideously infernal.

I hope these illustrations will in some degree satisfy the mind of your correspondent. I trust also they will not be without some use to those whose eyes have been opened to see and acknowledge the Supreme Divinity of the only wise God our Saviour, and be thereby led to trust in Him, that He may comfort them in the hour of temptation, and exalt them above the evils of their degenerate and corrupt nature, into the glorious freedom of his children.

JUVENIS.

TO THE EDITORS.

GENTLEMEN,

One who has been a subscriber to your very valuable 'Luminary' for the last eighteen months, and all that time considerably amused and interested in perusing it, takes the liberty of asking you to give in your next number, the spiritual meaning, or definition of the following passages in Paul's Epistles to the Corinthians. He is emboldened to make this request, by seeing the very polite manner in which similar requests have been received by you. X. Y.

Chap. 7, *verse* 1. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

Verse 9. But if they cannot contain, let them marry: for it is better to marry than to burn.

Verse 29. But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none.

Verse 36. But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

Verse 37. Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his will, and hath so decreed in his heart that he will keep his virgin, doeth well.

Verse 38. So then he that giveth her in marriage doeth well, but he that giveth her not in marriage, doeth better.

TO THE EDITORS.

GENTLEMEN,

In the ninth verse of the fourteenth chapter of the second book of Kings, it is thus written: "*The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon and trod down the thistle.*"

An explanation of the above recited passage will confer an obligation on one who venerates holy writ, and a constant admirer of your useful magazine. I anxiously look forward for the dawn of better times, and cannot but think that you are the instruments, in the hands

of Divine Providence, of dissipating the gloom which for ages past have hovered over the dark and benighted minds of those who earnestly seek Truth, and whose daily cry is, "Who can show us any good?"

A LOVER OF TRUTH.

TO THE

CLERGY OF THE UNITED STATES OF AMERICA,

ON THE

THEOLOGICAL WRITINGS

OF

THE HON. EMANUEL SWEDENBORG.

(Continued from page 304, and concluded.)

I wish only to observe on the subject, that it is impossible for you to read many pages of the writings in question, seriously and in a christian spirit, without discovering some things of importance, which must needs affect every well-disposed mind. You will see, for example, the divinity of the Christian Redeemer, and his one-ness with the father, principally insisted upon, and demonstrated with such a power of solid proof, deduced from the Sacred Scriptures in general, as will supply the most effectual antidote against the poisonous tenets of modern *Arianism* and *Socinianism*. You will see also the sacred doctrine of the HOLY TRINITY explained and elucidated, in a manner so simple and yet sublime, so agreeable to the Word of God, and at the same time so consonant to sound reason, so satisfactory to the understanding, and so edifying to the life, that you will wonder how so much darkness could ever prevail in the world, respecting so bright and clear a truth, but will wonder still more, that now the truth is discovered in its brightness, all mankind do not immediately assent to and rejoice in it. You will see likewise the *sanctity of the Holy Scriptures* taught and explained, and the hidden wisdom thereof opened and brought to light, by the *doctrine of correspondencies*,* with such a fulness of conviction, as will at the same time both greatly astonish and edify you, whilst it supplies an *internal evidence* of the divinity of the sacred Word, and particularly

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* The *doctrine of correspondence between things spiritual and natural*, according to our author's testimony, is the only key by which the genuine internal sense of the Holy Scriptures can be opened and discovered; and this circumstance is remarkable in favor of his testimony, that by the help of this same key he was enabled to open the books of Genesis and Exodus, as well as the Revelations. *Grotius, Mede, More*, and others, who have labored to explain this latter book, all saw the necessity of some such key to effect their purpose; and More's treatise on *Iconisms*, is nothing but an imperfect sketch of the doctrine of correspondence. How far the interpretation of these expositors, for want of this key, fall short of our author's, both in point of clearness and fulness, must appear manifest to every intelligent and attentive reader.

of the apocalyptic* part of it, infinitely surpassing, yet not overturning, but confirming, all its *internal* evidence.

You will see further the purest, plainest, and most consistent *doctrine of life* presented to your view, and contrasted with those impure, dark and inconsistent tenets, which are at this day so frequently taught and circulated under the venerable name of christian precepts. And here you will be surprised to find, every evil of life, and every error of doctrine, detected and described, which in these latter times threaten the very existence of religion in the kingdom of the earth, and cause so much serious alarm in the minds of many christians, who look further than the mere skin and complexion of the church, to form a judgment of the soundness of its constitution. You will see also pointed out the root whence such anti-christian evils and errors have sprung, how they have all originated in mistaken ideas of the Divine being, his nature and mode of existence and operation, and in the consequent separation of the three *essentials* of christian life and salvation, viz. *charity, faith*, and *good works*. And whilst you lament the unhappy causes and consequences of such an unscriptural and irrational theology, which you will here see figuratively depicted under the significative images of *Dragon*, *Beast*, *false Prophet*, and *the great Whore*, mentioned in the Revelations, you will not fail to rejoice in the prospect of an order of pure truth and doctrine about to be manifested from heaven to mankind, signified and represented by the *Holy City of New Jerusalem coming down from God out of heaven*, whereby all false perverted principles of faith and life will be dissipated in such pure minds as are meet for its reception; and the understanding being enlightened, the will purified, and the life restored to the order of heaven, a near and blessed conjunction will again take place between the Creator and his creatures, predicted and described in these words: *The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them their God.*"†

How far the author's interpretation of the apocalyptic prophecies, relating to the present corruptions of christendom, and the expectation of a blessed revival of the pure law and order of heaven amongst men, is agreeable to experience and fact, as manifested in the circumstances of the times, and in the external state of the christian world at this day, I leave to the determination of your own private and unpre-

* It is well known, that for some centuries in the earlier ages of the church, the authenticity o the apocalypse, which book is now received as canonical, was by some doubted and disputed. It will be the happiness of succeeding christians, who receive the testimony of our author, to be convinced of the Divine origin of this extraordinary volume, by such unequivocal characters of authenticity, arising from its internal sense, now opened and explained, as will leave in the believing mind no longer room for doubt or disputation, but will, on the contrary, excite the most devout thanksgiving to the Father of Mercies, for having been graciously pleased to preserve in the church a code of prophecies, the remarkable accomplishment whereof, if duly attended to, will be found to supply an evidence in favor of Divine revelation, equal at least, if not superior to, the most signal and best attested miraculous interposition.

† See Rev. xxi. 3.

judiced judgment: But surely the great overflowings of iniquity amongst all ranks and degrees of men; the general disregard shown to things of a serious and eternal nature; the small remains left of the fear of God, and a reverence for his laws in the minds of mankind; the various and violent disputings amongst different sects and parties respecting truth, *nation thus rising against nation, and kingdom against kingdom;* the growing denial of that most important and essential article of christian faith, the Divinity of the Christian Redeemer, whose very name it is become an offence to mention in most of our genteel circles; the difficulty of discovering where and what truth is, and the greater difficulty of holding fast to it, when it is discovered; the accumulated pressure of human miseries in their different forms and degrees, and especially the *inward* troubles and exercises which good men experience; not to mention the general apprehension prevailing in the minds of many serious persons, that some *extraordinary* operation of Divine Providence is *now* in agitation—all these, with divers other circumstances of a similar kind which might be adduced, are certainly strong collateral testimony in favor of his interpretation, and must needs have proportionable weight with candid and unprejudiced minds to incline them to believe it.

But after all, it is not the testimony of fact and experience uniting its evidence with that of our author's interpretation of prophecy; neither is it the brightness and power of Divine Truth discoverable in such interpretation; nor yet the consistency, the harmony, the clearness, the edifying tendency of every page of his theological writings, which will of *themselves* lead to conviction, and beget a full persuasion of the author's faithful testimony in your minds, or in the minds of others: To produce this happy effect, it is necessary that the reader's understanding be *previously prepared by a meet disposition for the reception of truth,* without which preparation, the truth itself, let it be ever so much confirmed, must needs appear untrue, and the more so, in proportion to the unprepared state of the mind and temper, agreeable to the declaration of the TRUTH ITSELF, "*He who doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.*"*

If this consideration is permitted to have its due influence, it will doubtless lead you and every reader of the writings in question, to attend well to the spirit and disposition in which you read, from a prudent and profitable suspicion, that something may be wrong in the state of the person's mind who reads, as well as in the matter of the book which he reads, and that it is not always the fault of an author that his works are not generally received and approved. You will therefore begin like pure lovers of the truth, before you read, to remove from your hearts all those unreasonable prejudices and partialities, which might tend to blind your eyes, and pervert your judgments. You will recollect your Lord's words where he saith, "*I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes;*"† and with these words in your remembrance, you will see the expediency of putting away from you all that *mere wordly wisdom and pru-*

* See John iii. 20. † Matt. xi. 25.

dence which they condemn, as tending to hide the things of God, and the equal necessity of cherishing that child-like and simple temper of mind, to which *alone* the things of God ever have been, and ever will be made manifest. You will be taught also by the same Divine words, in your examination of truth, not to place an ill-grounded dependance on any attainments of mere human science, or on any natural talents or intellectual abilities you may possess, knowing that such advantages, unless under the guidance of an humble and teachable spirit, have in all ages of the church excited the bitterest persecution against the truth of God, insomuch, that when this truth appeared on earth in person, the cry of *crucify him, crucify him*, was principally at the instigation of learned critics, deep-read scholars, admired orators, inquisitive philosophers, and especially of what were deemed at the time, able expositors of the divine oracles. You will be further cautioned by the above words, in your examination of truth, against that servile attachment to great names, and the influence of human authorities, which is ever suggesting the old question, *Have any of the rulers believed on him?* and remembering that rulers may be deceived, and have been deceived, as well as other people, yea, and are frequently more exposed to deception, as being more exposed to the temptations arising from an overweening conceit of their own *wisdom and prudence*, you will assert the freedom of thinking and judging for yourselves in that which so essentially concerns yourselves, and will be bold, in the pursuit of truth, not only to oppose all motives of worldly interest and honor, but even the most respectable powers and authorities amongst men, whensoever they stand in competition with the higher power and authority of that *wisdom which is from above.*

Commending you to the guidance of this wisdom in all things, and sincerely wishing you in possession of all its comforts, I remain, with all possible veneration for your sacred office and character,

Your affectionate Brother and Fellow-laborer in the Gospel of JESUS CHRIST, *to whom be Glory and Dominion in all ages.*

DICTIONARY OF CORRESPONDENCES.

(*Continued from page* 319.)

APOLLYON, (*Gr.*) ABADDON, (*Heb.*) DESTROYER, signifies the false principle in extremes, which, by a total falsification of the WORD, hath destroyed the church.

APOSTLES. The twelve Apostles signify all Divine truths in the christian church, and therefore they are called holy. Their sitting upon twelve thrones and judging the twelve tribes of Israel, signifies that the Lord will proceed in judgment according to the truths and goods of faith and love. The word in general signifies those who teach the goods and truths of the church; and, in an abstract sense, the goods and truths themselves. The Lord's twelve Apostles who were with him in the world, were again commissioned by him to

preach the gospel of his new church and kingdom throughout the universal spiritual world. This was done on the 19th day of June, 1770.

APPEARANCE. With every celestial man, and every angel, even the most celestial, his propriety is nothing but what is false and evil; for it is an acknowledged truth, that the heavens are not pure before the Lord, and that all good and all truth are of the Lord alone; but in proportion as man and angel is in a capacity of being perfected, so by the Divine mercy of the Lord he is perfected, and as it were receives the understanding of truth, and will of goodness; but that he possesses them, is only an *appearance.* That man doth not live of, or from himself, is an eternal truth; but yet, unless it *appeared* as if he lived of himself, it would be impossible for him to live at all. Evil and wrath are attributed, in the Word, to the Lord; when notwithstanding nothing but good proceeds from him. When *apparent* truths are taken for *real* truths, then they are confirmed, and become fallacies.

APPEARANCES. Essential Divine truths are such, that they cannot in any sort be comprehended by any angel, still less by any man; inasmuch as they exceed every faculty of the understanding both of men and angels, in order therefore that they may have conjunction with the Lord, Truths Divine flow in with them in *appearances,* and then they can be received and acknowledged: this is effected in a manner adequate to the comprehension of every one. Wherefore *appearances* of truth, that is, truths angelic and human, are of a three-fold degree. *Appearances of truth,* are genuine goods and truths invested or clothed. The appearances of truth are innumerable. *Appearances of truth in the Word.* It is not sin and blasphemy to interpret the Word according to *appearances,* provided such interpretations are not formed into the principles of a system, and these confirmed to the destruction of Divine truth in its *genuine* sense. When man perceives the Word according to *appearances* of truth therein, the angels who are round about him understand it *spiritually;* thus the spiritual (principle) of heaven is conjoined with the natural (principle) of the world, as to such things as conduce to the life of man after death. If the Word had been written otherwise, no conjunction of heaven could have been given with man. There are *appearances* in the hells which are not real existences, but only the effects of phantasy and insanity, like the wild imaginations of a person in a delirious fever.

APPERCEPTION, in the works of Emanuel Swedenborg, denotes the exterior views or apprehensions of truth existing in the natural mind of man; whereas *perception* is a term applied to the more interior views thereof. There is actually given apperception from the sensual or exterior natural principle, and apperception from the interior natural principle, and apperception from the rational principle; for when a man is in interior thought from affection, and withdraws the mind from sensual things and from the body, he is then in rational apperception, for in such case the things which are beneath, or which are of the external man, are at rest, and the man is then almost in his spirit; but when man is in exterior thought, grounded in causes which exist in the world, in this case his apperception is from the

interior natural principle, the rational principle indeed flows in, but not with any life of affection; but when man is in pleasures, and in the delights of the love of the world, and also of self-love, in this case the apperception is from the sensual principle, his life is in things external or in the body, and admits no more from interior things, than may suffice to moderate and check his sallies into what is dishonorable and unbecoming: but the more external the apperception is, so much the more obscure it is, for exterior things are respectively common, (or general) inasmuch as innumerable interior things appear as one in what is exterior. The apperception of truth is from good, inasmuch as the Lord is in good, and gives apperception; when it hence receives truth, it then increases indefinitely; the case herein is like that of a little seed, which grows into a tree, and produces little seeds, and these next produce a garden, &c.

APPETITE and TASTE correspond with the desire of sciences (in the world of spirits).

APPLE OF THE EYE. (Pupilla.) "*He kept him as the apple of his eye*," (Deut. 32. 10.) signifies that the Lord fights (together with man) against evils and falses from hell.

APPLE TREE, (the) (Joel, i. 12.) signifies sensual good and truth, which is the ultimate of the natural principle.

APPOINT, (to) (Gen. 24. 14.) signifies to join together. To appoint over any thing, signifies to set one over who may preserve order, thus also to bring into order.

APPROACH. (to) So far as man approaches or draws near to the Lord, in the same proportion the Lord draws near to man. *To approach near*, (Gen. xx. 4.) signifies to touch or to consult in any manner. To *approach* the Father, and not Jesus Christ, is out of one to make two, and so to worship that Divine (principle) without the Lord, which is in him, by which also the idea of man perishes concerning the divinity of the Lord.

APPROPRIATE. (to) Divine Providence doth not appropriate good nor evil to any one, but self-derived prudence appropriates both. The goods of love and the truths of faith are not *appropriated in* temptations, but after them. The love of good and truth cannot be *appropriated* to man apparently as his own, unless he is in a state of freedom. Man *appropriates* to himself whatsoever he believes he does from himself. The life of the Lord is so appropriated to the angels, that they perceive to live as it were from themselves, but yet they know that it is not from themselves. *Appropriation* of good is its implantation in the will. *Appropriation* of good with man is the faculty of receiving, which faculty is given to him by the Lord through regeneration. Whatsoever man from his will thinks, speaks, and acts, as well good as evil, is appropriated to him, and remains. The *appropriations* of evil in the things of the church, are the adulterations of good.

AR, (Deut. ii. 17.) signifies good not as yet defiled with falses. *Ar of Moab*, (Is. xv. 1.) signifies the doctrine of those who are in truths from the natural man.

(To be continued.)

AN ACCOUNT OF INFANTS, OR LITTLE CHILDREN, IN HEAVEN.

[BY BARON SWEDENBORG.]

(Continued from page 312.)

It has been showed to me by a manner of communication common in the other world, what kind of idea infants have of the objects they see; and it was found, that they all appeared to them as having life, from whence the idea of life became joined with all their thoughts. It appeared also to me, that children here on earth have much the same ideas in all their little diversions, as not having yet attained, like those of a more advanced age, to know by reflection what it is to want life.

It has been said above, that all little children are by disposition and genius distinguished into celestial and spiritual respectively: now they of the former class are easily known by this, viz. that there is something soft and gentle in all they think, say and do, as if it spontaneously flowed from a principle of good within, of love to the Lord, and to other little children; whereas the latter show not the like softness, but something quick and smart in all their behaviour. The like also appears in their resentment, and other ways.

Many may think that little children keep their state in heaven, and so continue children among the angels; and they who know nothing of the nature of angels, may be confirmed in this mistake, by seeing angels painted and carved in the churches: but the matter is quite otherwise; for as understanding and wisdom are essential to an angel, so children, being destitute of these, though among the angels, yet are not of their number; but as soon as they have attained thereto, they then first become angels; and then, which was matter of wonder to me, they no longer appear as children, but as adults, having, through wisdom, changed the infantile genius and character for that which is angelical. That children in heaven, when perfected in understanding and wisdom, appear in the form of adults, or as youths, is because understanding and wisdom is their true spiritual food; and what is nourishment to their minds, serves for the same to their bodies also, and this by correspondency; for the form of the body [with respect to all in the other world] is the form of the spirit within. It is here to be noted, that in heaven children advance not in their external form and appearance beyond youth, or the flower of their age, but stop there for ever:* that I might know this for certain, it was permitted me to converse with some that were educated in heaven as children, and grown up; and also with some others whilst they were children, and with the same afterwards when they had attained to their flower of youth; and from both I received information concerning their progression in life from state to state.

Innocence is the receptacle of all heavenly good things, and therefore the innocence of little children is the plane or ground of all their affections for good and truth, and consists in a resigned submission

* The flower of youth here meant, is with young men about the age of eighteen, and with young women about fifteen.

to the government of the Lord, and a renunciation of man's own will, who is only so far in innocence as he is remote from self, and so far only is he in the Lord, or partakes of his righteousness and merits: but the innocence of little children is not genuine innocence, because void of wisdom; for genuine innocence is wisdom, and so far only is any one to be reputed wise, as he is resigned to the will of the Lord, or is content to be under his guidance: and therefore children are conducted from their primary external innocence of infancy, to that internal innocence of wisdom, which crowns their education and progress; and when they have attained to this, their former external innocence, which was the ground of the latter, is joined with it, and so they become perfect children or angels. The innocence of children was imaged to me by the representation of a child in wood, with scarce any thing of life in it, but which was vivified gradually, answerably to the progress of children in their knowledge of truth, and their affection for good; and afterwards I had a representation of genuine innocence in a very beautiful child quite lively and naked; for the innocents which are in the inmost heaven, and as such nearest to the Lord, appear as little children, and some of them naked; for innocence is represented by nakedness without shame, as we read of the first man and his wife in paradise, Gen. ii. 25; but when they lost their innocence, they were ashamed because of their nakedness, and hid themselves, chap. iii. 7, 10, 11. In a word, the more the angels excel in wisdom, the higher is their degree of innocence; and the higher their degree of innocence, the more do they appear to one another as little children: hence it is, that infancy in the Word signifies innocence.

(*To be continued.*)

EXPLANATION OF EXODUS XXI.

(*Continued from page* 316.)

"Six years he shall serve"—that hereby is signified a state of labor and of some combat, and hence of confirmation of truth, appears from the signification of six years, as denoting states of labor and combat; that six signify labor and combat, and that years signify states. The reason why the confirmation of truth is also signified is, because spiritual truth, which is called the truth of faith, is confirmed by labor and combat. It is said somewhat of combat, because they who are in the truth of faith, and not in correspondent good of life, are not admitted into any grievous combat, that is, temptation, inasmuch as they would yield; for the Lord cannot flow-in with them by [or through] good, and thus defend them against the evils and falses which assault in temptations; they are only external men, and whatsoever flows-in from the Lord, this must flow-in by [or through] the internal man into the external; when they are not in the good of charity, the internal man is not open, for good is what opens that man, and what dwells there.

"And in the seventh he shall go forth at liberty gratis"—that hereby is signified a state of confirmed truth without his operation, appears from the signification of the seventh year, as denoting a state of

conjunction of good and truth; for by the seventh year, is signified the like as by the seventh day or Sabbath; that by this latter is signified conjunction of good and truth, or the heavenly marriage, thus a state of peace, which succeeds after a state of servitude, but in this passage, inasmuch as the subject treated of is concerning those who are in truth and not in correspondent good of life, by the seventh year is signified a state of confirmed truth; the reason is, because with such there is not conjunction of truth and good, as with those who are in the good of charity, and are meant in the representative sense by the sons of Israel, but instead thereof there is the confirmation of truth; and from the signification of gratis, as denoting without their operation; for the truth of faith with them, when they are in labor and any combat, is confirmed by the Lord without any operation of theirs; the like is signified by gratis in the Revelations: "I will give to him that thirsteth of the fountain of the water of life *gratis*," xxi. 6; again, "He that heareth, let him say come, and he that thirsteth, let him come, and whosoever will, let him take the water of life *gratis*," Rev. xxii. 17; and in Isaiah, "Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and eat; go ye, I say, buy *without silver and without price* wine and milk," li. 1; where waters denote truths from the Word, wine denotes the truth of good thence derived, and milk the good of truth.

"If he shall come in his body"—that hereby is signified truth without delight, appears from the signification of body, as denoting truth alone, thus truth without its delight; for by body is meant a man-servant alone, without a woman, thus without delight; for the woman of a man-servant is delight conjoined to truth, as will be evident from what follows. With respect to this arcanum, the case is thus: the men of the external Church, who were represented by Hebrew men-servants, are they who learn truth from no delight, only because it is the truth of the Church, by which they believe that they can be saved; this necessity is what enjoins them to learn and to know truth; these are they who in the internal sense are meant by men-servants who come in their body, and go forth in their body; with these truth alone is confirmed; such in the other life are in the entrance to heaven, and not in heaven itself; they are called cuticular, because in the Grand Man they correspond to the skin. But they who are in truth, to which good is adjoined, are they who in the internal sense are here meant by men-servants who come with a woman, for woman signifies good when man [*vir*] signifies truth, but in this case delight, for this is instead of good in the man of the external Church; the good in which he is principled is not from a spiritual origin, but from a natural origin, for it hath its relish from the delight of living and teaching truth for the sake of gain or for the sake of honor, consequently for the sake of self; this is the reason why it is called delight but not good; it appears, indeed, as good in the external form, but whereas it is natural good, that is, whereas it derives its origin from the world and not from heaven, it is called delight. But good from a spiritual origin is meant in the internal sense by the woman, whom the Lord gives to his man-servant, but this cannot be conjoined, wherefore it was ordained, that when the man-servant went forth, the woman should be the Lord's, and also her sons and daughters; for spiritual good is good,

not for the sake of gain, nor for the sake of honor, but for the sake of the Church and for the sake of the salvation of our neighbor; such good cannot be conjoined to those who are in the externals of the Church, for it is the good itself of charity, and flows from the affection which is of love; for they who are in the externals of the Church, cannot be affected with the truths of faith in any other way than principally for the sake of themselves, and secondarily for the sake of the Church, and they who are of such a character, can, indeed, do according to truths, thus [can do] good, not from affection, but from obedience; these are they, who in the internal sense are meant by those who are willing to serve for ever. These are the arcana, which in the internal sense are contained in these statutes concerning servants; which cannot at all be apprehended except by those who are in the good of charity, but not by those who are in the truths of faith without that good; the reason is, because they who are in the good of charity are in the light of heaven, and from that light see the things which are in the light of the world; but they who are in the truth of faith, and not in the good of charity, are in the light of the world, by which light the things which are in the light of heaven cannot be seen, for the light of heaven is above, that is, within, but the light of the world is beneath, or without, and from what is superior or interior may be seen inferior or exterior things, but not *vice versa*; for heaven can flow-in into the world, but not the world into heaven.

"He shall go forth in his body"—that hereby is signified a state of truth without delight also after combat, appears from the signification of body, as denoting truth without delight, see just above; and from the signification of going forth, as denoting after that he hath served six years, thus a state after combat; for by the service of six years is signified a state of labor and of combat. How the case herein is, is evident from what was just now said above.

"If he be lord of a woman"—that hereby is signified truth with delight conjoined, appears from the signification of lord, as denoting truth, of which we shall speak presently; and from the signification of woman, as denoting good, but in this case delight, of which also we shall speak presently. The reason why lord denotes truth is, because by lord is here meant a man-servant, as the man [*vir*] of a woman, and in the internal sense by a man-servant, and also by the man [*vir*] of a woman, is signified truth; that truth is signified by a man-servant, see above, and that it is signified by a man. The reason why woman denotes delight is, because by the woman of a man [*vir*] in the internal sense is signified good; but whereas by a man-servant of the people of Israel is represented a man of the internal church, who hath, indeed, the truth of doctrine, but not corresponding good, because he doeth not truth for the sake of truth, nor good for the sake of good, but that he may be recompensed, therefore in the truth and good which he doeth there is an idea of self, which idea is not of good, but is of delight, for nothing else in the spiritual sense is called good but what is of love to the Lord, and of love towards the neighbor; this good appears, indeed, also, as delight in the natural man, but the spiritual principle which is in it makes it to be good. That it may be further known how the case herein is, it is to be observed, that the man of the internal Church acts from charity, thus from the

affection which is of love towards his neighbor; but the man of the external Church doth not act from the good of charity, but from the truth of faith, thus not from the affection which is of love towards his neighbor, but from obedience, because it is so commanded; hence it follows, that the man of the internal Church is free, but the man of the external Church is respectively a servant, for he who acts from the affection which is of love, acts from freedom, but he who acts from obedience, doth not act from freedom, for to obey is not freedom; this is the reason why he who acts from the good of charity is a true man of the Spiritual Church, and therefore in the Word is represented by Israel; but he who doth not act from the good of charity, but from the truth of faith, is not a true man of the Spiritual Church, but a servant thereof respectively; he therefore was represented by the man-servant, who was called an Hebrew servant, because bought from the sons of Israel.

"And his woman shall go forth with him"—that hereby is signified the state of truth with delight conjoined also after combat, appears from the signification of going forth, viz. from service, as denoting a state after combat, and from the signification of woman, as denoting delight conjoined, see just above. From these considerations it is evident who were here represented by men-servants, viz. they who are in the faith of the doctrinals of their own Church, and not in correspondent good, but in the delight which has a semblance of correspondent good; the service of those with their lord, signifies their state before they can be let-in into heaven, but the going forth from service, signifies their state when they are received into heaven; but whereas they are only in the faith of the doctrinals of their own Church, and not in correspondent good, thus not in the truth of good, that is, in the faith of charity, therefore they cannot be let-in further into heaven, than to the entrance there; for they who are in the entrance to heaven, communicate by the truth which is of faith with those who are in heaven, and by the delight conjoined to truth with those who are out of heaven; no otherwise than the skins or coats do which encompass the body; these by the sense of touch communicate with the world, and by fibrous connexion they communicate with the life of the soul in the body; hence it is, that they who are in the entrance to heaven, and are represented by Hebrew servants, are called cuticulars in the Grand Man. But such are of several genera and species, as are the cuticles or coats in the body, there being some which encompass the whole body, some which encompass the interiors in general, as the peritonæum, the pleura, the pericardium, and some which encompass each of the viscera there in particular. All are respectively services.

(To be continued.)

SHORT SAYINGS.

The mind is depraved by the society of the low; it riseth to equality with equals; and to distinction with the distinguished.

Men of good or evil birth may be possessed of good qualities; but falling into bad company they become vicious. Rivers flow with sweet waters, but having joined the ocean, they become undrinkable.

AGRICULTURE, No. IX.

The stock of a farm, consisting of one hundred and thirty acres, may generally be estimated at eight or nine horses, including breed mares and their colts, where horses only are worked; where both horses and oxen, at half that number of horses, and four oxen—ten cows, and five or six yearlings and two-year old cattle—twenty-five sheep—and as many hogs as will afford an ample supply for the family, and from one to two thousand weight surplus for sale. This stock must however vary with the nature of the farm. Some are turned to dairies; and of course more cows and fewer working cattle are kept. In the eastern states, comparatively, fewer horses are kept, than in the middle and northern ones. Wheat being but little cultivated among them, it having been found subject to blight in the vicinity of the sea, and their lands being extremely productive of grass, they prefer oxen for the draft, which are found preferable; as when they obtain the proper age they can be fatted for market: they even contrive to plough the intervals of their maize land with them, by using a yoke of a peculiar form. Much of their lands are turned to the fatting of cattle, and to dairies; pork, beef, cheese, and butter, together with oats and maize, being their staple productions.

The farming utensils are, a waggon, an ox cart, ploughs, harrows. The waggons are such as are used in Holland, but much wider and larger. The ploughs are of various forms, according to the nature of the soil and habit of the farmer. The descendants of the Dutch, who generally possess the interval land, and those most free from stones, use the wheel plough. Though the foot plough, generally with one, but sometimes with two handles, is in common use; and of late years, particularly in stony land, the coulter is not added to the plough. Upon the whole, we see the same variety of ploughs in the United States, that are found in England; though we think that ploughing is in general more carelessly performed here, than it is done in Britain, or even in France with a much clumsier plough. Horses are generally drawn three abreast in the plough; and the driver holds the plough and the reins. It is seldom that a driver other than the ploughman, is used, even with oxen, unless four oxen are put to the plough, as they generally are for breaking up heavy sod; and in this case an old horse, upon which a boy rides, is often put before the oxen; and thus the labor of a man is saved. The oxen work with yokes, and never with harness. It is very doubtful whether it would not be an improvement to work them by the harness; as from what we have seen in several parts of Europe we are induced to believe, that they not only can draw greater weights in this way, but that in warm or wet weather, they suffer less from galling than they do under the yoke. The cattle of the eastern states are in general large, and very much resemble those of the north of France. The cows of the more southern states are smaller, and resemble the Alderney and Britanny cattle. It is not till within a few years that much attention has been paid to the improvement of the breed of cattle (if increasing their size can be called an improvement). Of late years, many fine bulls and cows have been imported, both

from England and Holland. This stock would increase more rapidly, if it had not generally been thought, and, as we believe with reason, that they were less hardy, and the cows less fit for the dairy than our native stock.

The horses seem to have originated in three distinct races, though they are at present very much blended. Those of the eastern states, commonly called Narragansets, are a very peculiar race. Their prototype, if they came from England, as they probably did, is apparently lost. They have handsome foreheads, the head clean, the neck long, the arms and legs thin and taper; the hind quarters are narrow, and the hocks a little crooked, which is here called sickle hocked, which turns the hind feet a little out; their color is generally, though not always, a bright sorrel; they are very spirited, and carry both the head and tail high. But what is very remarkable, is, that they amble with more speed than most horses trot, insomuch that it is difficult to put some of them upon a gallop. Notwithstanding this facility of ambling, where the ground requires it, as when the roads are rough and stony, they have a fine easy single-footed trot. These circumstances, together with their being very sure-footed, render them the finest saddle horses in the world: they neither fatigue themselves nor their rider. It is greatly to be lamented, that this invaluable breed of horses is almost lost, by being mixed with those imported from England, and from other parts of the United States. What has contributed to this change is, that their spirit and their form fit them less for the drudgery of a farm than heavier moulded and slower horses.

It is probable that when members of parliament travelled up to London on horseback, and ladies knew not the luxury of carriages with springs, that these ambling horses have been in great request in England, and might probably have been those most in use when the first colonies were planted in America. This race may have been since lost there, as it probably will soon be in the eastern states, and from the same cause.

The second breed of horses is large and heavy, but active, and strong, and appears to us to have originated from the Norman horse, being less heavy, and more active than those of Flanders. The breed of these has been preserved in more purity in Kingston or Esopus, in the state of New-York, than elewhere. They are therefore generally called here Esopus horses. They are certainly valuable for the plough and carriage, possessing less beauty, but more spirit and vigor for the draught than the English race horses, without being so unwieldy as the dray horses: They are generally about fifteen and an half hands high; though many exceed sixteen and an half. These horses are extensively diffused through Pennsylvania, where they are preferred, for their heavy teams, to any other breed. Within the last thirty years, the great proportion of the horses of the country are a mixture of this breed with the English race horse, the Arabian horse, and the barb; several of all these sorts having been imported, but chiefly the first; and as they are the common stud horses in every part of the Union, the American horses are more and more assimilating to them, not however, as far as we have observed, to the advantage of the country, as it respects either farm or road horses. In every state, many of the high-blood race horses are raised for the

turf, but mostly in the southern states. They appear to retain their vigor and beauty of form; but those bred there become more delicate and slender in their shape, which may probably be owing to the pastures of those states being less succulent than in England, and their winter food being corn blades and grain, instead of hay. They retain, however, all their native force and activity, and seem to approximate more to the Arabian horse, from which the English race horse originally descended. This race is, by admixture with our native breed, rapidly extending itself through the Union, though they are obviously less fitted for the saddle than the Narraganset, and for the plough, farm, or carriage, than the Esopus horse, and are at least one year, and probably two, longer in coming to perfection; whether they retain their vigor to a later period, we have not ascertained.

Sheep have not heretofore been kept in any great numbers. They never made an object in American husbandry. Every farmer kept a few, to run over his stubble, and pick up the hay that the horses and cattle wasted. There being no regular demand for wool, no more sheep were kept than supplied the farmer's family with what was necessary for their domestic manufacture of stockings, mittens, petticoats, coverlids, and coarse cloth for servants or children: all these were made in the family. But within the last four years the stock of sheep have become a leading object; and it is no exaggeration to say, that within that time their number has at least increased fourfold. This has principally originated in the following causes: first, The advance in the price of English cloth, that used to afford a great proportion of the farmer's clothing; second, The duties both here and in England, that have added to the price; third, The invention of carding mills, by which a great proportion of the expense and labor of carding is saved; and lastly, The introduction of Merino sheep, which has stamped a new value upon their flocks, and rendered their domestic cloth so much better than foreign cloth for the same price with that which they now make in their families, that a great proportion of what they formerly got from foreign looms, gives place to that which is manufactured at home. The sheep of the United States were pretty uniformly alike, and greatly resembled the Southdown sheep of England, both in their form and quality of fleece. The only exception to this was to be found in particular neighborhoods, into which sometimes the long woolled sheep of England, sometimes the Bakewell sheep, and sometimes the sheep from Holland and the Texel, had been introduced. The crosses from these distinguished many of our flocks from the original stock, which has gained thereby somewhat in point of size, form, and quantity of wool, but lost in its quality. As the Merino sheep, and the crosses from it, now begin to make a great feature in American agriculture, it is proper to notice their introduction. In the year 1802, a ram was sent over from France, by Mr. Dupont; and it is not improbable that others may have been previously sent. But the farmers not estimating their value, no attention was paid to breeding from them, or keeping the stock pure. In the same year the writer of this article, then minister plenipotentiary in France, sent two rams and two ewes, which were selected with great care from the national flock in France. These were the first couples

ever introduced into the United States; not long after this col. Humphreys brought from Spain near one hundred sheep. They did not, however, appear to attract the attention of farmers till a few years after, when the writer of this article published some essays and calculations to show their importance and value: these made such an impression upon the farmers of the country in the northern states, that sheep, to which they had paid no attention, rose to one hundred dollars each, and from that kept advancing to one thousand, which was the current price for a long time; and we have been credibly informed, that twenty-five hundred dollars have been offered, and refused, for some of the Clermont stock rams. Circumstances like this, could not but awaken the attention of merchants. Vessels were fitted out by them, and even by some companies of farmers, on purpose to bring in Merino sheep; qualified persons were sent to select them; and, in a short time, from the best calculations we can make, upwards of twelve thousand were introduced; the peculiar circumstances of Spain facilitating this operation. At present the United States possess a great number selected from the finest flocks in Spain. The Paular—the Guadaloupe—the Escurial—and Infantado, rank highest in their estimation, for the beauty of their fleeces; while the Negretti is preferred by some on account of the superiority of their size; and the Ramboullet sheep are in great request, from uniting the advantages of quality and quantity of fleece, to a fine form, and better size, than any others of the imported Merinos. Experience has convinced the farmers, that they rather improve than degenerate in our climate. The native flocks are rapidly changing into Merinos. It may here be proper to note, that the high price given for imported horses, cattle, and sheep, where they really or apparently possess advantages over native breeds, demonstrate, that the American farmer feels none of those prejudices which obstruct improvements in other countries; and that where the utility of an object is apparent, he is not less willing nor able to make pecuniary advances to obtain it, than the most spirited farmers in Europe. Such facts as these, speak more to an intelligent and enlightened statesman, than a thousand volumes written by Smiths, Welles, Parkinsons, &c. The rot is unknown in this climate; and indeed the sheep here are more healthy than in any part of Europe. It is somewhat to be feared, that new complaints may be introduced by our Spanish emigrants; many of whom were infected with the rot, scab, and claveau or small-pox, on their arrival.

Sheep are wintered generally upon hay, and maize tops, which are very nutritious, containing much saccharine matter. The farmers do not generally permit the lambs to drop till early in April. But those who suffer them to come in the winter, or the month of March, provide some green fodder for them, as potatoes or turnips, and with these the rouen or second crop of clover; upon which, and a little bran, they yield abundant nourishment to their lambs. Since the introduction of Merino sheep, farmers are much more attentive to housing and feeding them than they formerly were; and the consequence is an evident amelioration in their stock. There is every reason to believe, that the Merinos of the United States will in a few years be much finer than those of Spain. Two circumstances will contribute to this. First, better keeping; and 2dly, greater care in

the selection of breeders—of rams particularly. Those who have seen, with an attentive eye, the flocks imported into this country, have been surprised at the little respect that appears to be paid to that object in Spain. In the finest and highest bred flocks, the master ram is often a very bad sheep, both in regard to fleece and form; while others that excelled in these were only left to struggle with such as were inferior. This probably arises from their castrating or killing the male lambs so young as to make a selection impossible, having only so many ram lambs as are necessary for their flocks. A contrary practice is followed by the American farmers.

TO THE EDITORS.

GENTLEMEN,

Inclosed is a beautiful essay, principally on the advantages of peculiar lights, and well-chosen points of view, in beholding the beauties of nature. I found it in the relics of an old magazine, and wishing to preserve it, I ask of you the favor of giving it a place among the miscellaneous matter of your valuable Repository. The author, it will be perceived, has not strictly confined himself to the subject-matter, but his aberrations are enriched with many acute and just observations, which evidently emanated from a strong mind, illumined by a lively imagination. I have no doubt but that it will be acceptable to your readers. REUBEN.

ADVANTAGES OF PECULIAR LIGHTS, AND WELL-CHOSEN POINTS OF VIEW.

Every one who has the least taste for the beauties of nature, must have remarked the advantages of peculiar lights, and well-chosen points of view. That landscape, which is beautiful when lighted by the tender beams of a morning sun, may be gloomy and monotonous when the shadows of evening descend; while many a prospect may lie in dull obscurity till the western sun irradiates its individual features, and casts the most advantageous hues over its peculiar beauties. It is in vain to say the objects are the same; they receive adventitious charms from the difference of aerial perspective, as the beauty of a woman is heightened by a particular style of dress, and the same features and complexion are lovely or uninteresting, as they are set off, or disfigured, by becoming or ill-chosen colors and drapery.

The same remark may be extended to character. No two people differ more from each other than the same individual in different societies. You may see a person for years together in the same set of company, and never be acquainted with the *minutiæ* of his character, while, if you meet him by accident with another party, you may perceive, as if by magic, all the varieties of his mind, all the shades of his intellect. I had long been acquainted with Eubulus, as one is acquainted with numberless people. I had met him at dinner in the family where he resides; and thinking him a very uninteresting, though a very good sort of person, I had never paid him any particu-

lar attention. It chanced that one evening Eubulus appeared at a party where I should never have expected to see him—in a society where wit, sentiment, and vivacity, gave zest to the conversation. I happened to be seated opposite to him, and was surprised to see features, which appeared to me incapable of animation, brighten with intelligence, and sparkle with gaiety. I attended to his conversation, and found it replete with delicacy, spirit, and taste; and have ever since cultivated him as a valuable friend, and a man of superior intellect.

A similar circumstance occurred to me once in a mixed company, where some topics of taste were started, and a person, for whose judgment I had a profound regard, addressed some remarks to a man, whose very common physiognomy and plain appearance promised no advantages; nor could even my esteem for the first speaker chain my attention to the person addressed, till a sentence in a superior style of language caught my ear, and then looking round, I found my utmost attention fully repaid by very accurate information, very sound judgment, and very elegant expression.

I was mentioning this incident one day to a young friend of mine, who has spirit, sense, and emulation. "Ay," said he, "that would please me: I should like to remain in company unnoticed till some subject called me forth, and then to astonish every body by unexpected talents."

There is certainly something gratifying in thus starting forth when the proper string is touched, as Satan started up in his own form at the touch of Ithuriel's spear; but it is not in every one's power thus to surprise a circle with a sudden display of unsuspected powers: nor does the common ambition to please and shine at all times, always leave the judgment at liberty to select the best occasions for shining. Wit and talents, like every other trait of human character, depend greatly on secondary causes. The prejudices of education, the peculiar habits of life, the unaccordant manners of the society in which the lot is cast, may, as in the case of Eubulus, almost wholly obscure them, or may even render the possessor himself unconscious of his real powers. Even genius, that powerful quality of the mind, by which it seizes in an instant a bright and forcible idea, creates, combines, and carries into effect by its sole energy—even genius may lie dormant in the soul for a time, till some unthought-of occasion calls it forth, when the force, the energy of a moment, may outweigh the whole of a common life. But where there are powers, though not sufficiently great to merit the name of genius, yet they are generally attended with too much latent consciousness to be repressed even by prejudice, habit, or uncongenial society, as in the case of Eubulus; and the possessor of talent is too fearful of overlooking the properest moment for displaying it, to wait till he can fill the measure of astonishment.

Perhaps it is better for the world at large that it should be so; were every man to wrap himself up in reserve till a moment worthy of his powers presented itself, how much gay and spirited conversation should we lose! how many charming hours would roll on in unbroken stupidity! But we need not fear this alarming consequence: that restless and universal principle, vanity, is successful enough in undermining the pride which would prompt such reserve; and vanity,

though often stigmatized as a mean and unworthy passion, is yet a very accommodating stimulus, and acts very well on the every-day occasions of life. Nor is my friend Eubulus free from its influence: in fact, I am not sure that vanity might not be at the bottom of the misanthropic gloomy veil in which he had wrapped up his talents. Piqued that he was not more courted and encouraged, he might believe himself justified in concealing, from minds so dissimilar, talents of which he might think them unworthy.

Sometimes, indeed, circumstances may effectually repress the dawnings of genius, and minds, capable of the most exalted exertions, may be wholly unconscious of the latent spark of ethereal fire that is slumbering within them: then, if any accident kindle the flame, it bursts out at once unsuspected and invincible, and pursues its career in despite of all outward obstacles.

Julian was the son of a mechanic in a populous town; and as soon as he could guide the awl, was kept hard to work in his father's shop, mending the soles of all the pedestrians in the town. Julian disliked cobbling very much, and confinement still more; but he stuck to the last, only now and then making a holiday with some other boys, for which he never failed to be rewarded with a good drubbing. At length his father died; and Julian, who was yet too young to set up as a maker and mender of soles on his own account, was taken as shop-boy by an oilman within a few doors of his father's stall. As he had now frequently parcels to carry to different parts of the town, he very much preferred his new way of life; and not seldom did he loiter on his errands to lengthen his enjoyment of fresh air and exercise.

One day he was sent with a parcel to the house of Albano, and having lingered more than he commonly did, it was late in the evening ere he arrived. He had been ordered to make haste, and he found by the old woman who received the parcel, that his negligence had not been unnoticed by Albano; indeed he heard his voice, blaming aloud the master of the shop for not having sent his colors, as he ordered, before the evening.

Julian advanced—"Sir," said he modestly, "my master is not to blame—I have been loitering."

"You are an idle rogue, then," said Albano, coming forward, "and I shall complain to your master of you. It was of consequence to me to get those colors to finish my piece by day-light."

Albano would probably have descanted longer on the atrociousness of Julian's conduct, but that the eyes of the lad were fixed most attentively on a painting which rested against the wall.

"What are you gazing at," said Albano in a gentler tone.

"I never saw any thing so beautiful," replied Julian, "except the sun to-night as it was setting behind Wood-Hill."

"Did you stop to look at that?" asked Albano with a smile.

"Yes," replied the lad, "I could not help it."

"Come up with me then," said Albano.

Julian tripped after Albano, and beheld with a delight he could find no words to express, a number of fine paintings, some by Albano, and some by the best masters. He was all eye: and though he scarcely spoke three words, he received half-a-crown from Albano, and went home happier than he had ever been before! He played

truant no more. Having made up parcels for Albano at different times, he took small quantities of the different colors, and at every leisure half minute, flew to his garret to grind, to arrange, to view his treasures.

In time he was again sent to Albano. He had not now loitered by the way; on the contrary, he was breathless with the haste he had made. He begged to be permitted to take the parcel up stairs himself. The old woman granted his petition. Albano was painting. Julian advanced timidly, was welcomed by Albano, and at length gained courage to watch the movements of the master's hand. He made new errands, and every errand was a new lesson. At length he waited once more on Albano—his parcel was larger than common. He hesitated—looked at the valuable pictures around him—blushed—and at length produced a piece of his own. It was the sun setting behind Wood-Hill. Albano looked at the piece, then at Julian—again at the piece.

"Julian," said he, "this is not perfect, but you must not carry oat oil and pickles any longer; you shall come and grind my colors."

Julian obtained his discharge, was received by Albano, became his pupil, and soon more than rivalled his master.

The happy moment that first showed to the wondering eyes of the boy, the creative powers of the pencil, awakened in his mind a dormant faculty, of which till then he was unconscious. Albano must have felt a pleasure of the purest kind, when he reflected that he had been the means of producing such a genius to the world; for though perhaps, in the grave calculations of moralists and philosophers, it is of no real consequence to mankind to have painters, poets, or sculptors, yet it cannot be denied but that those elegant arts are in themselves great sources of pleasure. Those who only admire the effects produced, find in them no inconsiderable addition to their enjoyment; while those whose powers produce the effect, derive from their exertion a constant, and surely a laudable fountain of delight. Who then shall say, that the faculty of conceiving and executing works which rouse all the powers of the mind, confer delight on the artist during the performance, and gratify numbers with the mere sight of it—who shall say these faculties, these feelings, were implanted in our minds for no purpose, that they are unworthy the pursuit or the admiration of a reasonable being? For my part, I am convinced that every feeling was placed in our minds for some good purpose; and the powers of genius, of wit, of taste, of sense, of spirit, were never given us to lie dormant. Man was made to be happy; and if these faculties add to his happiness, why should they be thrown from him with ingratitude?

There is not a single capacity in the soul which has not the power of conferring happiness. The very sensibility which heightens the sense of pain, disposes to a quicker relish of pleasure. Those minds are perhaps most open to playful gaiety and frolic vivacity, that are most capable of the extremes of tender melancholy. Outward circumstance will probably determine whether either shall habitually predominate; and there are some minds so nicely poised that, when any exquisite feelings are roused, if of the melancholy kind, they will perhaps conceal the acuteness of them under a veil of the most sportive levity. I can easily conceive, that when situation forbids the expres

sion of the real misery that rankles at the heart, it may be necessary to resort to almost extreme vivacity; for the powers of the mind would be incapable otherwise of keeping down the struggling feeling.

THE BOUQUET, N°. VIII.

THE FASTING WOMAN.

The pretensions of Ann Moore, of Tutbury, to live without bodily sustenance, have, at length, been set to rest in England: and the imposition, which for several years has filled both Europe and America with a subject of wonderment, has at length been fully exposed and confessed. Three gentlemen (Sir O. Mosely, Dr. Garlike, and the rev. L. Richmond) undertook to watch, and prevent any kind of food being communicated to her. A new bedstead was provided, and a new bed filled in their presence, and every article of the bedding searched with the utmost minuteness. The removal of her person from one bed to another was closely watched in every circumstance by all the gentlemen; after which, at her own request, her person was examined, and every possible satisfaction afforded that no collusion could have taken place in any part of the transaction. Not a single article of any kind or description remained unexplored; and when the business of search and removal was concluded, no doubt was left upon the minds of the parties present, that she was entirely deprived of the possession of, or the means of access to, any kind of food whatsoever: A barrier was placed across the room, within which the watchers alone occupied their station, and prevented all access to the woman which could implicate her in the smallest share of suspicion. Various regulations were made, and rigidly adhered to, in order to conduct this watch in such a manner as to satisfy the public mind, through the medium of the committee and the watchers, as to the truth or falsehood of the case. Her bedstead was placed upon a Merlin's weighing machine, constructed with peculiar accuracy, in order to ascertain the variations of weight during the period of the watch. On the 30th of April last, the *ninth* day of the watch, she *gave in*, by which time she was reduced to a state of extreme debility and emaciation. The following remarks and particulars, from a late London paper, explain the mystery:

"This unparalleled delusion, which has made so much noise, has been pursued too successfully, for nearly six years. The persevering subtilty with which this woman has carried on her imposture, is without example, and has foiled all attempts to detect her; and but for the unconquerable scepticism of some of the faculty, her case would have been handed down to posterity as an indubitable instance of a human being living for years without receiving the least sustenance. The recent investigation, which was instituted by men of character and reputation, has been conducted with such strictness, that had the woman sustained the term of probation, all doubts must have ceased; a different result, however, has taken place. The watch,

which had been publicly advertised, commenced, as our readers are aware, on Wednesday, 21st April, and was strictly carried on until Friday, the 30th, a period of nine days, during all which time these gentlemen verify, that she had not received any nourishment. She, however, gradually grew more and more feeble; her pulse was almost imperceptible, and she at length became so ill, on the latter named day, as to induce the gentlemen to suspend the watch. At this time, she begged to have her mouth moistened with a wetted cloth, and her desire was complied with, by applying to her lips a cloth dipped in vinegar and water; this was done several times, and the gentleman who administered it, declared he perceived her to swallow, although she even then strenuously denied it. The physician attending upon her, at the same time, gave it as his opinion, that she could not survive an hour; and yet at this period, with the immediate prospect of eternity before her, she, *by her own desire*, took an oath, drawn up in the strongest and clearest terms, that for more than four years past she had not taken sustenance of any description! Her daughter was now admitted to see her, and she in a short time very much revived. From the weighing machine, upon which she was placed during the watch, it appeared that she had lost daily nearly two pounds in weight. Nothing now remained to convince every one of her imposition, but her own confession of her guilt—this last proof she voluntarily made before a magistrate. After this confession, she took milk, in the presence of several gentlemen, and now seems fast recovering. Such is the result of her imposture, by the artful management of which, and the curiosity and commiseration it excited, she has, we may infer, continued to hoard a sum probably nearly sufficient to maintain her through the remainder of her existence."

SLOTH.

TEXT. "*I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns; and nettles had covered the face thereof, and the stone wall thereof was taken down.*" PROVERBS.

COMMENT. A moral writer has justly remarked, that the very nature and condition of man, his wants and capacities, his bodily organs and mental endowments, his relation to the present and the future world—concur to prove that he was designed for active employments. The man, therefore, who neglects the duties of life, who buries in the earth the talents which God has given him to be improved; who composes himself in thoughtless inaction, and sleeps away his years as if he had nothing to do—this man grievously mistakes his high interest; wickedly perverts the designs of his being; and like the wicked and slothful servant in the parable, he will be severely punished. What a shameful and disgusting spectacle does the slothful man exhibit! Every thing within the sphere of his influence, assumes the face of ruin and distress. Has he lands to cultivate? Though capable of affording abundance, they lie barren and waste; or at most, yield him only a scanty pittance. Is he bred to any of the arts or other professions? His business is neglected, his faculties rust away

through want of use, and his affairs are suffered to fall into embarrassment. Is he a son? He is a source of continual shame and sorrow to an affectionate parent, who perhaps once looked on him as the future support of his age and infirmity. Is he a husband? Who can describe the anguish he brings to a tender wife? She receives him as her friend, her defence, her shelter; but behold she has found him, an enemy, the betrayer of her happiness. Behold, she has taken shelter under a leafless bramble. Is he a father? His children are clothed in rags, and bred in ignorance, idleness and vice. But here the ablest pencil would fail of doing justice to the picture. What sight is more distressing, than that of an infant family receiving their earliest and most durable impressions from a slothful and brutish parent? Than that of a father, who ought, under GOD, to conduct his children to honor and happiness, directing them by the almost irresistible force of example to disgrace and misery? Such a father, besides being a curse to his offspring, is a scourge to society: for instead of contributing to its support, he undermines those great pillars of virtue and industry, by which all decent society must be sustained. He is the disseminator of a contagion, under whose sickly influence every thing great and commendable in man decays and dies, under whose influence the fruitful field returns to a wilderness, the smiling village becomes desolate, and the splendid city crumbles into ruin; under whose influence, in short, were it to become universal, all the ennobling duties of civilized life would be neglected, man revolt back into a state of sullen barbarism, and become one of the poorest, weakest, meanest animals of the forest.

CORRECTION OF TIME.

It may not, perhaps, be generally known, that those who were born before the 28th of February, 1800, should after that day reckon their birth-days a day later than before. Those who were living before the alteration of the style in 1751, may recollect, that after that alteration, their birth-days were reckoned eleven days later. A further alteration of one day took place in 1800; which would, in the usual course, have been a leap year, but had only 365 days.

If we suppose a child to have been born on the 31st of December, 1796, on the 31st of December, 1800, he had lived four years of 365 days each; but as every fourth year should have 366 days, the child was not four years old till the 1st of January, 1801. And a man born the 1st of January, 1751, was 10 years old on the 12th of January, 1761, and was 50 on the 13th of January, 1801.

TRUTH.

There are few crimes more infamous than the violation of Truth. It is apparent that men can be social beings no longer than they believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself. Yet the law of truth, thus sacred and necessary, is broken without punishment, without censure, in compliance with inveterate prejudice and prevailing passion. Men are willing to credit what they wish, and encourage rather

those who gratify them with pleasure, than those who instruct them with fidelity.

PIETY.

Piety communicates a divine lustre to the female mind—wit and beauty, like the flower of the field, may flourish for a season; but let it be remembered, that, like the fragrant blossoms that bloom in the air, these gifts are frail and fading; age will nip the bloom of beauty; sickness and sorrow will stop the current of wit and humor; but in that gloomy time which is appointed for all, piety will support the drooping soul, like a refreshing dew upon the parched earth.

ON CLEANLINESS.

It is a proverb in the Levant, that no prince ever died of the plague; the meaning of which only is, that opulence, and the many resources it affords, are preventatives against that contagion. Of this we have seen recent instances in the pestilence which lately ravaged Algiers. It has been remarked, that none of those who enjoyed the first offices of state, were attacked by this distemper, though according to the precepts of the Mahometan religion, they were obliged to appear in public, as at any other time, and though, in compliance with general custom, they gave their hand to be kissed indiscriminately, to every Moor who came to beg justice, and to throw himself under their protection. This contagious disorder was not therefore communicated to them by contact; which must be attributed to their great cleanliness, to the use of baths, and to the frequent ablutions which are prescribed them by the law of Mahomet. We know that the Mahometans pray five or six times a day, and that at each prayer, those whose situations will permit, purify themselves by washing their hands; they generally make three meals every day, and each meal is preceded by the same ablutions; they wash themselves also every time they touch any thing unclean; so that in this respect, their religious rites are very much suited to the nature of the climate, and become very salutary to them; since it is known by experience, that water alone is sufficient to carry off the contagious impurity of the pestilence.

For a like reason, the subaltern officers belonging to the household of the dey of Algiers, such as those who inspect the different departments, secretaries, clerks in the various offices, &c. in general escape the plague; though they preserve during the time this dreadful epidemical disorder is reigning, an open communication with the other Moors. Of 300 officers of this kind, there were only two attacked during the last plague at Algiers; which must appear almost miraculous, since the populace perished by thousands, and easily caught the infection, on account of their dirtiness, and negligence respecting their persons. There is, above all, a particular sect of Mahometans, who observe several points of the Mosaic law, and who, in general, exercise mean, but lucrative employments, such as serving in the public baths, selling old clothes, &c. These Mahometan Jews, attached to the minute care of a retail trade, and living in meanness and filth, were swept off, almost entirely, by the last plague at Algiers;

which undoubtedly still more confirms the great advantages of cleanliness.

The more attention we pay to the phenomena of contagious disorders, such as the plague, malignant fevers, small pox, &c. we shall cease to consider the principle of contagion as dispersed throughout the air; and it is now more and more confirmed by observation, that these diseases are communicated by contact either mediate or immediate. One cannot, therefore, during epidemical distempers of this kind, too strongly recommend cleanliness to those who approach the sick, or too much exhort them to change their dress as frequently as possible; to keep exposed to the air the clothes they have used, or to dip them in water; to wash the hands and face frequently, and to make this a general rule above all when they have touched either clothes or linen of a diseased person. This attention will be of the greatest service in stopping the course of infection, but unluckily it is too much neglected.

PHILOSOPHY AND THEOSOPHY.

There is a philosophy, hollow, unsound,
To matter confining its false speculations;
Whose flight is confined within Nature's dull round,
Its pinions the web of sophistic persuasion.

And there's a philosophy truly Divine,
That traces effects up to spiritual causes,
Determines the link of the chain where they join,
And soars to an infinite height ere it pauses.

That meanly debases the image of God,
To rank with the brutes in the scale of creation:
This raises the tenant of light from the sod,
And bears him to heaven, his primitive station.

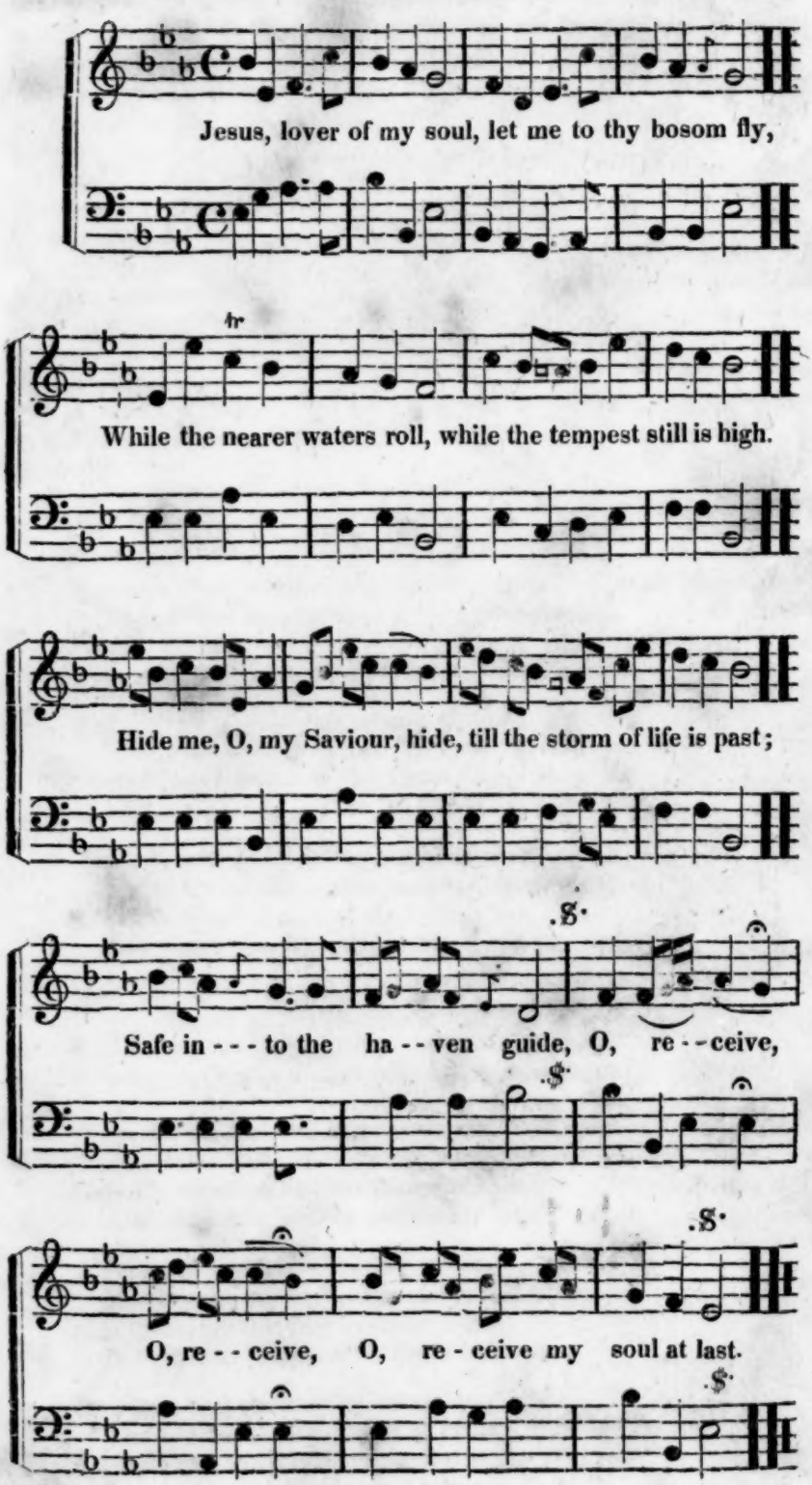
Hail, science of angels! Theosophy, hail!
That shows us the regions of bliss by reflection;
Removes from creation's broad mirror the vail,
Where spirit and matter appear in connexion.

It breaks on the soul in an ocean of light,
She starts from her lethargy, stretches her pinions,
Beholds a new world bursting forth on her sight,
And soaring in extacy claims her dominions.

A sense of original dignified worth,
Her bosom expands with sublime exultation;
She tastes immortality even on earth,
In light that eclipses the sun's emanation.

Be sages and pedants to nature confined,
And the bat darkly flutter in Luna's pale presence;
I'll soar, like the eagle, through regions of mind,
In the blaze of that sun which is truth in its essence.

HYMN.


Jesus, lover of my soul, let me to thy bosom fly,
While the nearer waters roll, while the tempest still is high.
Hide me, O, my Saviour, hide, till the storm of life is past;
Safe in - - - to the ha - - ven guide, O, re - - ceive,
O, re - - ceive, O, re - ceive my soul at last.

HYMN.

1 Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O, my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O, receive my soul at last.

2 Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me:
All my trust on thee is stay'd,
All mine help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

3 Thou, O God, art all I want;
More than all in thee I find!
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

4 Plenteous grace with thee is found,
Grace to pardon all our sin,
If we walk the *gospel* ground,
With thy *law* inscribed within.
Thou of life the fountain art,
Freely let me take of thee,
Spring thou up within my heart,
Rise to all eternity!

CHEERFULNESS.

After a dark, tempestuous night,
How pleasant is the morning light!
The Sun dispels the lurid storm,
And Nature wears a lovelier form.

After a scene of deep distress,
How sweet is halcyon Cheerfulness!
Shedding, like Gilead's healing balm,
Through all the soul, a holy calm.

How like the incense-breathing Spring,
Where all the plumy warblers sing,
Does Cheerfulness a charm bestow,
To mitigate the throbs of wo.

In the pure heart that Virtue gilds,
Mild Cheerfulness a temple builds;
And smiling Joy, her daughter fair,
Preserves a habitation there.

Hail, Cheerfulness! shed far thy light,
Serenely as the queen of night;
And grant to me a ray benign,
To cheer this anxious breast of mine.

And, let thy softest charm attend
The bosom of my faithful friend;
For, her endearing smiles impart
The tenderest joy that thrills my heart.

THE EYE.

Magic, wonder-beaming eye!
In thy narrow circle lie
All our varied hopes and fears,
Sportive smiles, and graceful tears!
Eager wishes, wild alarms,
Rapid feeling's potent charms!
Wit and genius, taste and sense,
Shed, through thee, their influence!
Honest index of the soul,
Nobly scorning all control,
Silent language, ever flowing,
Every secret thought avowing,
Pleasure's seat, Love's favorite throne,
Every triumph is thy own!

THE TEAR.

Sacred boon of favoring Heaven!
Test of reason, pearly tear!
In some bounteous moment given,
Soothing anguish most severe!

Melting child of mute affliction,
Misery's due, and feeling's gem!
Precious pledge of young affection,
Fairest flower on pity's stem!

Reconcilement's sweet oblation,
Healing the distemper'd heart!
Friendship's dearest, best libation,
Balm for every anxious smart!

Oh how near allied to sorrow
Are our transports most sincere!
E'en delight is forc'd to borrow
Feeling's rich, expressive tear!

Humid eyes, that softly languish,
What do your full orbs declare?
Dew-drop, form'd of hope and anguish,
Love himself has plac'd thee there!

EPIGRAM.

On Lucy-Ann's face all, astonish'd, may find,
The rose's deep bloom, with the lily combin'd;
But to trace this fine union requires no great pother,
For *rouge* causes one—*dissipation* the other.

MAXIMS.

He that hath, or would have, friends, must show himself friendly.

The hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like the smoke that is dispersed with the tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

The passions are the only orators that succeed; they are, as it were, nature's art of eloquence, fraught with infallible rules.

He knows not how to speak who cannot be silent; still less how to act with vigor and decision.

INCREASE OF DOMESTIC MANUFACTURES.

The Mess. Harris's, of Richmond, Virginia, are building on the canal in the vicinity of that city, a Spinning and Weaving Manufactory, which will cost nearly one hundred thousand dollars. In order to avoid the usual fate of such institutions, it is built on an entirely new plan, being almost completely fire-proof; the floors are supported on arches of brick, so that if one room should catch fire, its contents may be consumed without spreading the flames to the other parts of the building. It will go into operation in about three months. There is an opening in that city for other branches of manufactures, which gentlemen of capital and enterprise might undoubtedly prosecute with advantage to themselves and benefit to the country. We want cutlery and hardware, scythes, knives and forks, all sorts of tools for carpenters, &c. &c. and in that place abundant supplies of coal, iron, and water, can be procured, with the greatest facility.

AMERICAN WINE.

From the following advertisement, which we copy from a paper published at Cincinnati, (Ohio) it appears, that the colony of enterprising and industrious Swiss, who have settled in the Indiana territory, have succeeded in making wine from the Bordeaux grape, in no wise inferior to that imported from France; and that they have also cultivated with success the Madeira and other grapes proper for manufacturing white wines.

The United States, as they embrace almost every variety of climate, are destined to produce every article, either of necessity, convenience, or luxury, which is raised in the torrid zone, or the more temperate climates of the north.

'Use a little wine for thy stomach's sake.'

"Daniel Debattez respectfully informs his friends and the public in general, that he has just received a supply of good Red Wine, the growth of the New Switzerland (Indiana Territory) vineyards, superior in quality to the common Bordeaux Claret, and besides possessing the precious advantage (in case of sickness) of being exempt from the mixtures usually mingled in the imported wines. He offers his wine at two dollars per gallon, and he will be supplied afterwards with old red, white, and Madeira wine, of the same vineyards. For the accommodation of the tavern-keepers and other gentlemen, he will provide them with small kegs and bottles, to be taken back for the same price paid. He pledges himself, that those willing to make an essay of this wine, will soon be convinced of the possibility to raise, on the soil of the United States, wine of as good a quality as what is imported from Europe. He hopes, however, that our country's friends will endeavor, by their patronage, to support the exertions of the Swiss to introduce and propagate among us, a culture as advantageous to the interest of America, as necessary to the health and comfort of her citizens."